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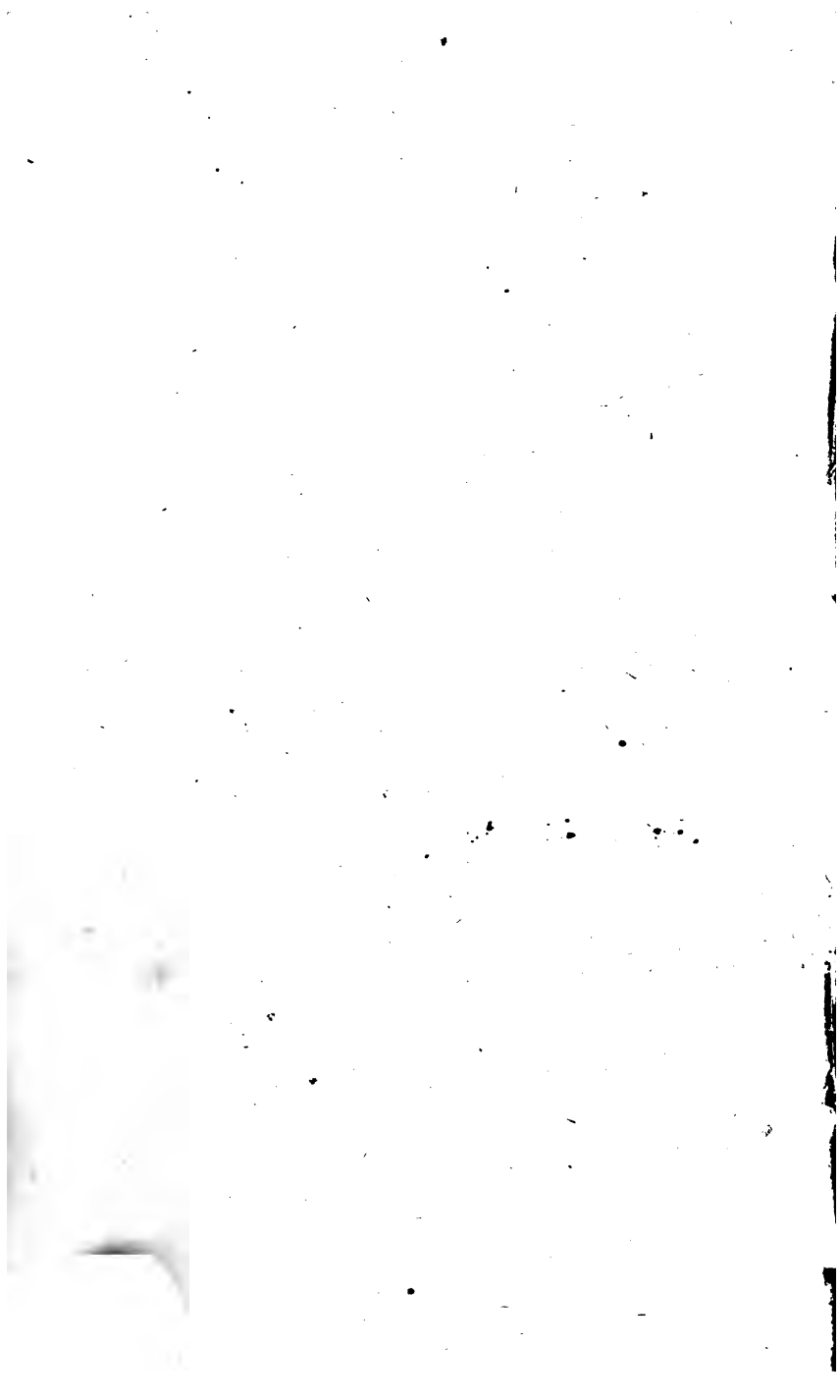
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Wm. H. Burleigh



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A
CONNECTED VIEW
OF SOME OF
THE SCRIPTURE EVIDENCE
OF THE
Redeemer's Speedy Personal Return,
AND
REIGN ON EARTH WITH HIS GLORIFIED SAINTS,
During the Millennium;
ISRAEL'S RESTORATION TO PALESTINE;
AND THE DESTRUCTION OF ANTICHRISTIAN NATIONS:
WITH
Remarks on Various Authors who Oppose these Doctrines.

"Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem . . . If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes, saith the Lord of Hosts?"
Zech. viii. 3, 6.

BY JAMES A. BEGG.

First American, from the Third English Edition,

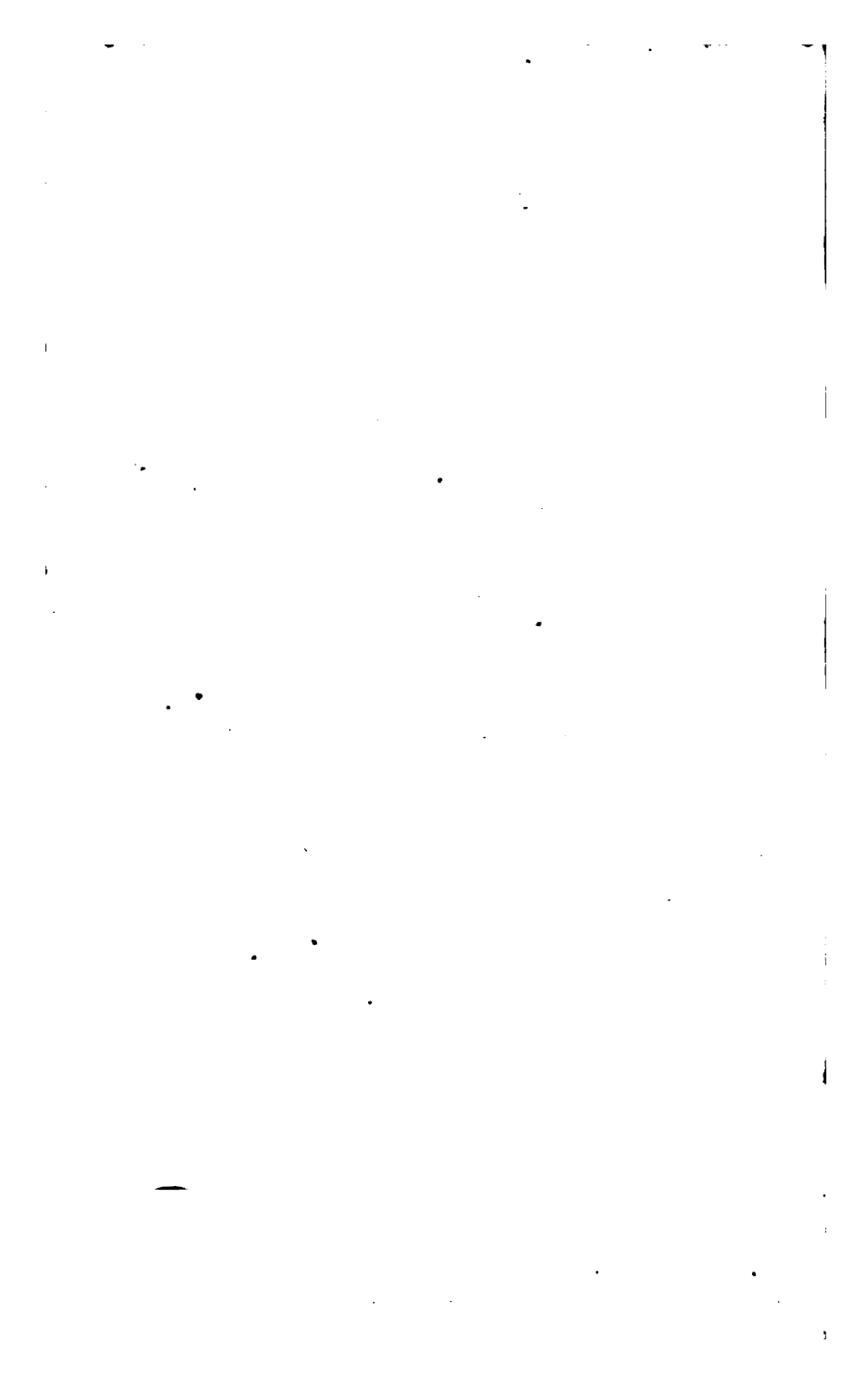
WITH
A PREFACE, AND AN ADDITIONAL SECTION ON "THE
TWO WITNESSES,"

BY THE REV. I. P. LABAGH.

NEW-YORK:

JOHN MOFFET, 110 CANAL STREET;
WILLIAM BURBECK, 130 FULTON STREET.

1842.



W. H. Furness

PREFACE

TO THE FIRST AMERICAN EDITION.

THE interest which has recently been awakened on the subject of Prophecy, and the growing attention which continues to be given to this important department of Sacred knowledge, are the causes which have led to the publication of the following work. That this interest and attention should decline for the want of suitable helps to aid those who desire to give this subject that thorough investigation which its importance demands, would be a matter of sincere regret, if not serious injury to the Church of God: and yet, it is undoubtedly true that many are discouraged from entering upon such investigations by the want of such helps; or from not having a clear idea in their own minds of the particular subjects to which their examination should be directed. To supply this deficiency, this work is offered to the Public.

5-23-82
The importance of the Study of Prophecy for many years past seems from some cause to have been overlooked or not duly appreciated. The knowledge of the *Doctrines and duties* of the Christian system were regarded as alone sufficient to form christian principle, and strengthen the believer's faith. But is such a sentiment in accordance with the word of God? Paul declares to Tim. 2 Epis. iii. 16, "*All Scripture is given by inspiration of God, and is profitable for Doctrine for reproof for correction and for instruction in Righteousness that the man of God may be perfect, thoroughly furnished unto all good works:*" no part is to be overlooked or undervalued; and the Apostle Peter, 2 Epis. 1—19, especially enjoins attention to the prophetic parts." We have a more sure word of Prophecy to which we *do well to take heed* as unto a light shining in a dark place;" etc. and the apostle John, in the book of Revelation, which is confessedly the most difficult part of Prophecy, prefaces these mystic visions with this declaration, ch. i. ver. 3, "Blessed is he that readeth and they that hear the words of this Prophecy, and keep those things which are written herein."

And when we consider that the writings of 15 out of 22 of the

authors of the old Testament are almost entirely devoted to the prediction of future events, is it reasonable to suppose that God would have spoken so often and so much concerning the counsels of His will unless the knowledge of those counsels was of importance to His Church? And can the Church be guiltless in treating such a large portion of Divine Revelation with so much neglect? Especially should those who *minister at the altar*, and whose "lips are to keep knowledge," seriously ask themselves, Whether they have declared the *whole counsel* of God, while they have confined their ~~practical~~ ^{script} instructions almost exclusively to doctrinal and practical subjects, and have scarce ever attempted to unfold those purposes of God which He hath revealed in His word concerning the future?

The importance of system is felt and acknowledged in all the Sciences. Without it we may have many valuable ideas on any given subject, but they are apt to be undigested and loose, because they stand alone, and are not parts of one great whole which is firmly connected together, and "compacted by that which every joint supplieth." There is a connection and dependance which all the truths belonging to any subject sustain to each other, and which is necessary to be perceived in order to give stability to our views. One great difficulty, both in the investigation and exposition of Prophecy, and especially unfulfilled Prophecy, is a want of acquaintance with the relation which the events predicted, bear to each other, and the order in which they shall succeed each other. To ascertain this connection, is often far more difficult than simply to decide upon the truths themselves. The present work, which is now offered to the Public, is particularly valued on account of the happy arrangement of the subjects on which it treats. Much has recently been written in this country on that sublime theme—THE MILLENIUM—and the various subjects which cluster around it: Discussions have been had on particular points; essays written, and sermons delivered; but it is to be lamented that too little regard has been paid, in all these efforts, to that happy arrangement of the general subject in its details which enables others to see it as a complete system,—as one harmonious whole. The subject having been dealt out so much by piecemeal, *has appeared to many as a disjointed theory*, and perhaps on this very account has been rejected by them, whereas if the harmony of its parts could have been shown, this prejudice would not have arisen, and the subject would have received a more candid examination. To obviate the evil effects of such desultory efforts, it is hoped that the present work will, by the blessing of God, prove instrumental,

PREFACE.

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Nor is it one of the least of the excellencies of this work is that it a "*Scriptural view* of the Redeemer's Personal Presence and Reign on Earth during the Millennium," and other subjects connected therewith. The great object of the author is not to speak for the Lord, but to show what the Lord himself hath spoken. The reader will therefore be continually referred to the word of God, and will be almost obliged to read the book with his Bible in hand.

This work has passed through several Editions in England, has been translated into the German language, and is now offered to the American public in the hope that it will prove as useful and as acceptable in the New World as it has in the Old. That it will bring many strange things to the ears of many, there can be no doubt: the candid reader will feel the necessity of examining anew the evidence on which his views on many points have rested, and it is earnestly hoped that this will be done in that spirit of candor and that love of truth which should always distinguish those who desire to be taught of God in all things.

An additional Section on the "TWO WITNESSES" has been added to the work, to illustrate more fully the principles of interpretation contended for by our author in the Section on "the Literal Fulfilment of Prophecy. (Sect. xvi.) Several interpretations of Rev. xi., concerning the "Two Witnesses," have been given, but all of them according to the figurative mode. An attempt is now made to interpret that prophecy literally, with what success the reader will judge. Let the figurative and literal expositions be laid side by side, and judgment be given which is freest from embarrassments, or which is encumbered with the least difficulties.

Should any one after reading the table of contents throw aside the book, as is sometimes done, under an impressien that the work abounds in nothing more than some of those novel speculations in Divinity with which the present day is rife; we earnestly entreat such an one first to read attentively the 17th Section of the work in which our author presents us with the views of primitive Christians on these subjects, and he will perhaps discover that the design of this work is not to broach novelties or amuse with fanciful theories, but to "*search for the old paths,*" and to re-establish "*the faith first delivered to the saints.*"

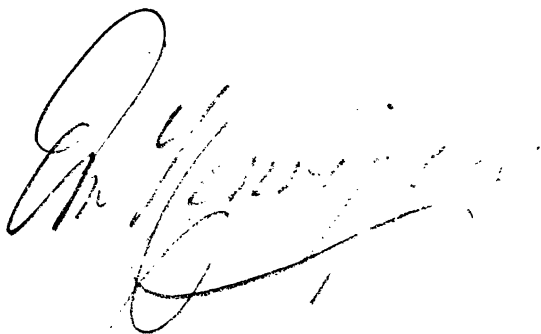
ISAAC P. LABAGH.

GRAVESEND, July 6th, 1842.

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Come then, and, added to thy many crowns,
Receive yet one, the crown of all the earth,
Thou who alone art worthy! It was thine
By ancient covenant, ere Nature's birth;
And thou hast made it thine by purchase since,
And overpaid its value with thy blood.
Thy saints proclaim thee King; and in their hearts
Thy title is engraven with a pen
Dipp'd in the fountain of eternal love.
Thy saints proclaim thee King; and thy delay
Gives courage to their foes, who, could they see
The dawn of thy Last Advent, long desired,
Would creep into the bowels of the hills,
And flee for refuge to the falling rocks.

COWPER'S TASK.

A
CONNECTED VIEW,

&c.

SECTION I.

INTRODUCTORY REMARKS ON THE STUDY OF
PROPHECY.

It is painful to contemplate the inconsistencies of even pious minds concerning Divine Revelation. Many who formally assent to the truth, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," do in effect deny it. Some are not ashamed to assert that the rule of Christian conduct is contained in the *New Testament* alone; and, acting on the principle they avow, altogether neglect the Old. Yet it was this very portion of revelation which Christ enjoined the Jews to search, as testifying of Him, and which he commends to our careful consideration by his frequent quotations from it.

Convinced that such utter neglect of any part of God's word must be criminal, others obey in form the Savior's injunction, while they forget its spirit. They read without seeking sufficiently to understand: they search not for its meaning as for *hid* treasure. Thus, much of Heaven's precious gift is regarded as of little value, and many of its unfulfilled prophecies, especially, have become in a great measure a dead letter. Indeed, the opinion had long and almost universally prevailed, that it was alike useless and impious to attempt to with-

draw the veil of mystery which overhangs the revelation of events still future; and although more correct ideas now partially obtain, exhortations to the obvious duty of prophetic inquiry are still occasionally met by the undutiful evasion, "It is presumptuous to pry into the secrets of God." There are, doubtless, mysteries, the full knowledge of which is far beyond the reach of human ken, and into which it would be sinful curiously to pry. But never can presumption attach to our endeavor to know and understand what God himself has revealed, and to the investigation of which He has promised his special blessing. "*Secret things*," we know, "belong to the Lord our God, but those which are *revealed* belong to us and to our children for ever." Deut. xxix. 29. If, then, we would not be found chargeable with neglect of a large portion of that Book which bears the impress of its divine original—which is the record of God's doings, and the revelation of His unfulfilled designs—it becomes us reverently to inquire, with prayerful diligence, what he has been pleased to declare, and to seek to know "what Israel ought to do."

It is a common objection to *the study of Prophecy*, that it is dark, and that its meaning is not designed to be understood till after its accomplishment. It is, indeed, essential to the very nature of certain prophecies, that their import should not be known to all, nor perceived by any at a glance. But it ought not to be forgotten, that while we are informed these very mysteries shall be hid from the wicked, the promise is to the *wise* that they shall understand. Dan. xii. 10. And although the fulfilment of Prophecy does effectually serve to attest the truth of Christianity, and gives a glorious display of the omniscience of God, yet the opinion that it is not designed to be at all understood till fulfilled, is refuted alike by the express declaration of Heaven, and the past experience of the Church. This is neither the only end it was designed to serve, nor the only approved use to which it has been applied. "We have," says an inspired apostle—and examination will show that it is really the "*Prophecy of the Scripture*" concerning Christ's future glory and the hope of be-

lievers of which Peter thus speaks, much as the passage may be misunderstood, and often misapplied as it certainly is;—"We have also a more sure word of Prophecy, whereunto ye do well that ye take heed, as to a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." 2 Pet. i. 19. And so it had ever been regarded by the saints of God in other days. It was not while in listlessness about the fulfilment of former predictions, that new communications were vouchsafed to the beloved Daniel; but when having "understood by books the number of the years" of Jerusalem's desolation, he besought God "by prayer and supplication." Dan. ix. 2. The Savior reproved with much severity the Pharisees of old, because they perceived not the reality of his Messiahship by "discerning the signs of the times;" and, by the parable of the fig-tree, he inculcates upon his disciples the duty of watching for the indications of His Return. Mat. xvi. 3, xxiv, 32. The whole history of the Church indeed, in former ages, furnishes abundant refutation of the opinion that prophetic times and circumstances cannot be ascertained.* The Christians who dwelt in Jerusalem in the period immediately pre-

* It is in mercy to His people, although it will add to the condemnation of the wicked, that God has given such clear and determinate intimation of the "things that are to come hereafter;" and any attempt to throw unnecessary doubt upon the certainty of the "times" revealed, calls for severe reprehension. To this charge there is reason to fear the Examiner of Mr. Irving's Opinions, in the Edinburgh Christian Instructor for 1828, (p. 476,) has exposed himself, when, in order to strengthen his argument for the impossibility of determining the commencement of "the mighty year of God's glory," he fixes upon a misprint of one of the dates in our version of the Septuagint translation of the Old Testament. "In regard to the long period of Daniel," there is, in reality, no reason for its being "disputed, whether we should read, with the Hebrew, 2300, or with the Septuagint, 2400 years." Although all our common editions of the Septuagint have this typographical error, being printed from an edition into which it had crept, yet the Manuscript in the Vatican, from which that very edition was printed, has 2300, and not 2400. And of all the principal standard editions of the Septuagint, that alone from which ours are taken has this error. Let not, then, the carelessness of men be charged upon the Most High, nor the errors of copyists on the Spirit of inspiration.—For a full statement on this subject, see "The Scheme of Prophetic Arrangement of the Rev. Edward Irving and Mr. Frere critically examined, by William Cunninghame, Esq. of Lainshaw."

ceding its destruction, clearly saw the time of the Saviour's prophetic warning, when, in obedience to his injunction, they escaped and fled. It was by faith in the truth of the divine prediction, and by attention to its times and circumstances, that in the awful calamities which overtook the unbelieving and devoted city, not a hair of their heads did perish. Was not the period of Daniel's "seventy weeks" recognized by the devout and waiting Israelites who received the Saviour as their promised Messiah? Nay, is it not a fact recorded by History, and known to all, that the Jews, *as a nation*, did expect their Messiah at the very time of Christ's appearance in the world? and through them did not the expectation of some wonderful Personage extend to the nations around? The fact of his rejection argues nothing against the sufficiency of the prediction. More solicitous to obtain immediate deliverance from servitude to an earthly conqueror than to receive emancipation from the thralldom of Satan,—and with hearts more intent on temporal power and worldly pomp, than with desires after that holiness which is the basis of Christ's kingdom,—they beheld, in the anticipated Messiah, only the glory which is revealed, and refused to look upon, or receive as literal, the explicit predictions of his sufferings and death. By attention to the Prophetic Scriptures, we can easily see, that although they introduce more frequently, and speak more at large, of the Millennial glory, they also predict, neither seldom nor ambiguously, the humiliation of Messiah which has preceded it. His rejection was occasioned neither by a lack of evidence, nor by their ignorance of the time assigned in Prophecy for his appearance. Men may shut their eyes upon the light, but this is no proof the sun has ceased to shine.

For a length of time, however, great ignorance of the meaning and design of the Prophetic Scriptures has prevailed in the Christian Church; and even yet, the predictions concerning the glory of the Latter Day, few study with care, or seek fully to understand. By a most anomalous system of interpretation, which rests not satisfied with present accommodation and the an-

icipation of future fulfilment, some have imagined that all the promises of holiness and happiness and peace, under the reign of Him who is emphatically styled, "The King of Israel," mean nothing more than the presence of the Comforter with the Church since the ascension of our blessed Lord, and individual enjoyment of peace in believing. Such an idea is, indeed, entertained by few in the present day, the great proportion of Christians who have given any attention to the Prophecies believing that they predict a period of purest bliss as yet to be enjoyed upon the earth; to which, from the term of its duration, has been given the name of **THE MILLENIUM**. Many, however, who not only anticipate this glorious era as still to be realized, but who, from calculation of prophetic dates, believe it to be near at hand, are yet "slow of heart to believe *all* that the prophets have spoken" concerning it. There are not a few who can trace the operation of Jehovah's hand in the disposal of nations, and who can read the intimations of His purpose in divine predictions which have been amply verified in their minute accomplishment, who extend not the principle to other cases which seem equally to require it. While they are ready to admit, in general, the literal fulfilment of prophecy, yet, from preconceived ideas of the nature of Christ's reign and presence, they imagine that all the predictions in which these are declared, mean only the universal reception of the gospel, in consequence of the plentiful effusion of the influences of the Holy Spirit.

Much of the opposition which has been made to the doctrine of the glorious personal reign of Messiah on earth, is perhaps to be attributed to the too frequent neglect of the light shed upon Unfulfilled Prophecy, by the addresses of our Lord, and the writings of his apostles. By availing ourselves of the aid to be derived from a careful comparison of scripture with scripture, a more accurate conception may be obtained of the nature and peculiar blessings of that happy era.

There is, however, an intimate connection between the predictions of the Redeemer's Millennial reign and

the promises given to Israel ; and as those of the latter class are by many as little understood as those of the former, it may be proper, before entering upon the consideration of that doctrine, first to point attention to some of the Scripture declarations concerning Abraham's race, classified under distinct heads. So completely blended, indeed, are these promises with all that is predicted of the Millennial age, as to render surprising the ignorance and unbelief displayed on this subject, by many not otherwise ignorant of the Scriptures.

SECTION II.

THE CONVERSION OF ISRAEL.

THE distinguishing goodness of God has been illustriously displayed in his dealings with the children of Abraham. From the time when He appeared to the patriarch in "Mesopotamia, before he dwelt in Charan," down through the long lapse of ages which have since intervened, the history of this people beautifully exemplifies the doctrine of a special providence, and places in the most attractive light the long-suffering and sovereign mercy of God. It is a record of human depravity, displaying deep forgetfulness of the way in which they were continually led, and tells of their invincible ingratitude to God for his abundant goodness and many wonderful interpositions in their favour, and in giving into their hands nations greater and stronger than they. Throughout, it is one continued display of Heaven's love and man's rebellion—of the most signal manifestations of divine interference in their behalf, followed by the most criminal departure from their gracious Deliverer.

In studying the annals of Israel, we see that although their perversity of disposition and untowardness of character often call forth the chastisements of Heaven, still the loving-kindness of the Lord is not withdrawn, and renewedly is his favor manifested towards them.

If He takes vengeance on their devices, it is still in measure, and by his love he again woos them to himself. Various kinds and degrees of punishment have at different periods been meted out to them, for their awful apostacies from the living and true God; but their last and longest and most severe affliction has been that which followed their arrival at the summit of rebellion, in the crucifixion of the Lord of glory, and which they still continue to endure. But even from the guilt of this, Prophecy declares, they will yet be cleansed—being washed in the blood they so wantonly shed. Although, in His righteous displeasure, the Lord has long left them to wander in the vain imagination of their own hearts, he has not forsaken them altogether. They shall yet be converted and healed; they shall yet be restored to purity and peace, to holiness and happiness. Then shall they see and acknowledge the enormity of their sin, in having “denied the Holy One and the Just,” and in having “killed the Prince of life.” “I will cleanse them,” says the Lord, “from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have transgressed against me.” Jer. xxxiii. 8. “Neither will I hide my face *any more* from them; for I have poured out my Spirit upon the house of Israel, saith the Lord God.” Ezek. xxxix. 29. This conversion is, therefore, to be followed by no future apostasy; and, accordingly it is here said, “So the house of Israel shall know that I am the Lord their God, *from that day and forward.*” ver. 22. “And I will give you the land of Israel; and they shall come thither, and they shall take away all the detestable things thereof, and all the abominations thereof, from thence. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh; that they may walk in my statutes and keep mine ordinances, and do them; and they shall be my people, and I will be their God.” Ezek. xi. 17—20. “Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthi-

ness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." Ezek. xxxvi. 25—27.

This conversion of Israel is secured in covenant: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah.—This shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people." Jer. xxxi. 31—33. "And they shall be my people, and I will be their God; and I will give them one heart and one way, that they may fear me for ever, for the good of them and of their children after them. And I will make an everlasting covenant with them that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me." Jer. xxxii. 38—40. "In those days and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, Come and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." Jer. l. 4, 5. "And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning." Is. iv. 3, 4. Their mourning shall at once be general and particular. The praise of the Redeemer is, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom

they have pierced, and they shall mourn for Him as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon, [where, on the death of the good king Josiah, all Judah and Jerusalem made great lamentation, 2 Chron. xxxv. 24, 25.] And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart: the family of Shimeï apart, and their wives apart; all the families that remain, every family apart, and their wives apart. In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness." Zech. xii. 10—14. xiii. 1. Their national conversion will be sudden and general, when it takes place. But as many have already been converted to the faith of the gospel—and individual conversion we trust shall be greatly increased—so does Prophecy foretell great future destruction as still awaiting them. In the appointed time, however, God's gracious promise will be fulfilled;—"I will remove the iniquity of that land in one day." Zech. iii. 9. "And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth. The remnant shall return, even the remnant of Jacob, unto the mighty God."* Isaiah x. 20, 21.

* Although in these precious spiritual privileges, Christians, as pertaining to the spiritual Israel, have an interest, yet are the promises given directly to the literal Israel, whose restoration to their own land is indeed the principal theme of most of the predictions from which we have quoted. That, however, being the subject of the following Section, we have wholly abstained from introducing it in this, although from the intimate connection with which both are predicted, the quotations are often made at the expence of an unnatural rending from the context—a feature which characterizes more or less nearly all the earlier sections of the work. Our design, of concentrating in so limited a space as much as possible of the direct Scriptural Evidence bearing immediately upon the particular doctrines discussed, has rendered this

“Neither shall they defile themselves *any more* with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them; so shall they be my people, and I will be their God.” Ezek. xxxvii. 23. “In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee. Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength.” Isaiah xxvi. 1—4. The 12th chapter of Isaiah is a similar song of joy and salvation, prepared to be sung by them at the same time: “And *in that day* [in the day spoken of in the concluding verse of the preceding chapter, when ‘there shall be an highway for the remnant of his people which shall be left, from Assyria, like as it was to Israel in the day that he came up out of the land of Egypt.’]—And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation. Therefore with joy shall we draw water out of the wells of salvation. And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel.”*

unavoidable; but, except in the present section, we have always studied to obviate the evils which would result from forming a judgment on mere detached fragments, (a mode by which, alas! the word of God is often grievously perverted,) by adducing such parts as are calculated to show the general bearing of the whole. Still we would entreat the reader to study with care the contexts of all the passages referred to.

* Much of the book of Psalms also, is the inspired matter of Israel's praise, containing the most decided references to the period of their Conversion and Restoration. By attending to the fact, that a

Although we learn from the prophetic scriptures, that their national conversion will be preceded by great and important events, still we trust it is to be realized at no distant day. Those strong prejudices against Jesus of Nazareth, which formerly prevented their examination of the evidence for the truth of Christianity, are passing rapidly away ; and the Hebrew New Testament is now diligently perused by multitudes, with candor. From the numerous instances in which their inquiries have been followed by a perception of its heavenly origin and inestimable value, we look forward to the time, as near at hand, when the love of God shall be more generally shed abroad in their hearts, preparing them for the joyful welcome of the Saviour, "Blessed is he that cometh in the name of the Lord." Mat. xxiii. 39. Then the harp so long unstrung, or only waked to breath forth Israel's plaint, shall again be attuned to the heavenly melody of the Redeemer's praise—infidelity shall give place to a lively faith—and instead of their proverbial covetousness, "Holiness unto the Lord" shall be inscribed on all their gains.

large portion of these songs are not designed to celebrate *past* events, relative to David or any other individual, but are rather prophetic compositions applicable to Israel as a nation, and relative to future times, (as is in general obvious from the internal evidence they contain,) much of the obscurity so *skilfully* thrown around them by *Expositors* instantly vanishes, and their beautiful significancy becomes apparent. Do not the systematic perversions of the divine word by commentators too often justify the comparison, aptly made, of their being "spectacles which, instead of aiding an imperfect vision, create a vitiated one?"

SECTION III.

RESTORATION OF ISRAEL TO PALESTINE.

IN all the prophecies of *spiritual* blessings given to Israel, believing Gentiles, as belonging to the *spiritual Israel*, have an interest. This privilege is not, however, obtained by any *transference* having been made of these promises from Israel to the Gentile church. But the literal Israel being the "good olive tree," of which "some of the branches are broken off," believing Gentiles, as branches, are "grafted in *among* them; and *with* them partake of the root and fatness of the olive tree"—the Israelites on their conversion being "grafted into *their own* olive tree." (Rom. xi. 17—24.) On this ground the members of the Gentile church, though not directly addressed, are entitled to take to themselves the consolation of those promises of *spiritual* enjoyments contained in the preceding Section. But there are other promises given to God's ancient people, peculiar to themselves, and which, from their very nature, can by no means be applied to any Gentile race. For example, to *return* from the utmost parts of earth, can belong only to those who have formerly been *removed thither*, which a "return" implies—there can be no *gathering* from among different and distant nations, except of those who are previously *scattered* into them—and those only can be brought to the *land of their fathers* who are the descendants of its former inhabitants. These are, however, some of the privileges promised to Israel, and of which attempts have been made, either altogether to deprive them, or, by changing the nature of the blessings promised, to render their interest in them very equivocal. When such efforts are made, by an unauthorised appropriation, to claim as ours, promises which never were given to any Gentile people, and which never can be realized in their favour, it becomes an imperative duty to vindicate the purpose and promise of God towards the objects of His special and sovereign good-

ness, by showing that the only legitimate, nay the only *possible* application which can be made of such predictions, is to the lineal descendants of faithful Abraham.

Before Israel was at all admitted to the promised land, Moses gave them a prophetic narrative, or prospective history of all that should befall them—the blessings the Lord should bestow—their future apostasy—the captivity of themselves and of their king—the destruction of their city—the unparalleled sufferings to which they should be exposed—and their dispersion into all nations. Deut. xxviii. xxix. And having thus predicted with fearful minuteness, the calamities by which they have since been overtaken for their sins, as the inspired servant of God he left them the gracious assurance that their wanderings and misery should ultimately terminate, by their being re-admitted to the favour of God and restored to their own land: “And it shall come to pass, when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice, according to all that I command thee this day, thou and thy children, with all thine heart and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return, and *gather thee from all the nations whither the Lord thy God hath scattered thee.* If any of thine be driven out into the *utmost parts* of heaven, *from thence* will the Lord thy God *gather thee*, and from thence will he fetch thee. And the Lord thy God *will bring thee into the land which thy fathers possessed, and thou shalt possess it;* and he will do thee good, and multiply thee above thy fathers.” Deut. xxx. 1—5.

Of the correctness of the application of *this* promise to God's ancient people, there can be no doubt. And if so, what reason can be assigned why such a pledge of the love and faithfulness of God should not be literally received? It is recorded with all that simplicity

of language which characterizes the preceding chapters, the judgments detailed in which have been inflicted with the utmost minuteness. The prediction is extensive. It embraces the whole period of Israel's history till the present and future times—as the verses quoted, (which form its conclusion,) evidently refer to their *final* restoration. The Babylonish captivity is not however overlooked. It is foretold in a preceding part of this remarkable prophetic narrative in terms sufficiently distinctive: “The Lord shall bring thee, and *thy king* which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known.” (xxviii. 36.) This then clearly refers to that captivity when, “in the third year of the reign of Jehoiakim king of Judah, came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it; and the Lord gave Jehoiakim king of Judah *into his hand*.”—“Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters, to *carry him to Babylon*.”—“And he carried away *all Jerusalem*, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths; none remained, save the poorest sort of the land.” Dan. i. 1, 2. 2 Chron. xxxvi. 6. 2 Kings xxiv. 14. This then was the captivity to which Israel with their “king” were to be subjected. This part of the prediction had at that time its complete fulfilment, while it cannot at all apply to the captivity which afterwards followed their overthrow by the Romans—for they had then *no king* to be carried captive.

But we have also another distinctive mark by which the prediction in the above verse is fixed to the Babylonish captivity, and by which it is also rendered inapplicable to that which they afterwards suffered. They, together with their king, were at this time to be carried only into “*a nation*,” while the restoration promised in the conclusion of the prediction must refer to their subsequent *dispersion*, which is afterwards predicted. It is a restoration “from *all the nations*,” “from the *utmost* parts of heaven.” (xxx. 3, 4.) Besides, having foretold their being carried captive with

their king into *one* nation, the prophet had therefore declared that "the Lord shall scatter thee among all people, from the one end of the earth even unto the other." (xxvii. 64.) There is no mention of their king as participating in this wide dispersion, an omission which exactly corresponds with the circumstances attending that captivity which followed their overthrow by the Romans. They had then no king, and it was *not till then* that they were dispersed "among all people." The Romans are evidently the scourge here described. They are strikingly characterized by Moses to his brethren, as "a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young." (xxviii. 49, 50.) An account of the aggravated horrors of siege to which the Jews were subjected by them, forms part of the inspired detail, including even the mention of the revolting fact of delicate mothers eating their own children. Both captivities are, therefore, predicted; and it is "*when ALL these things*" are come upon them, and when they shall call them "to mind, *among ALL the nations* whither they have been scattered," that they are to be restored. This therefore is a prediction not merely of their restoration from Babylon, though that is included, but clearly is the restoration succeeding their last and greatest captivity, and from which they yet remain to be rescued.

It is instructive to attend to such distinctive marks, given relative to events of a similar nature. Such an exact fulfilment of the threatened curse, should surely teach us in what manner the promised blessings are to be received; and as the judgment of dispersion, with all its attendant miseries, has been literally fulfilled, can we doubt that their restoration will be equally so? It is added, that after this return to the land of their fathers, the Lord "will do thee good, and *multiply thee above thy fathers*"—a promise which, while it cannot apply to their return from Babylon, perfectly corresponds with other prophecies concerning their future restoration.

Were there no other prediction in the inspired volume from which the literal restoration of Israel could be proved, this alone ought to be regarded as sufficient to decide the question. In the estimation of *faith*, it will weigh against a thousand speculations of erring reason about the expediency, and utility, and necessity, of such a thing. Ah! there is surely something greatly wrong, when, ere the declared purposes of God can be believed, Inspiration must be arraigned at Reason's bar, and the wisdom and utility and certainty of Heaven's decrees must be submitted to her decisions!

But clearly and distinctly as Moses thus foretells Israel's restoration, his is no solitary prediction. On the contrary, if there be a single fact to which ALL the prophets have borne testimony—from the time of Moses, and before his day, down to the incarnation of the "Prophet like unto Moses," and beyond His stay on earth, even until after Patmos isle had received his most-loved and longest-surviving apostle—that attested fact is, Israel's future restoration to Palestine. "For thus saith the Lord," by the prophet Jeremiah, "Sing with gladness for Jacob, and shout among the chief of the nations; publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, *I will bring them [to Zion] from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child, and her that travaileth with child together; a great company shall return thither. They shall come with weeping and with supplications will I lead them.*" Jer. xxxi. 7—9. That this promise is not to the *church*, but to the literal Israel, is obvious from its also including other blessings, which relate exclusively to the land of Palestine: "Thou shalt yet *plant vines upon the mountains of Samaria; the planters shall plant, and shall eat them as common things,*" ver. 5. Besides proving that the only application of such passages is to the house of Israel; it is also necessary, however, that attention be given to *the time* to which they relate. Those who deny any *future* restoration, assert of all such predictions, that they were fulfilled in the return of the Jews to Babylon, if it should

be found impossible (even with the aid of a most convenient system of interpretation) to transfer them to the church. That restoration was indeed divinely predicted also, as we have already remarked, but in the present selection of passages, none are inserted except such as are, from their context, evidently future. And such is the case in the prediction above quoted; for when this restoration is enjoyed, "they shall not sorrow *any more* at all." ver. 12. But, since their return from Babylon, they have had more cause to "sorrow" than they ever had before. They are now more widely scattered, and more cruelly dealt with, than when under the power and within the dominions of Nebuchadnezzar: and the only captivity of Israel since that period, is that from which they are not yet recovered. And is their restoration to be considered less real, because it is future? The Lord will undoubtedly perform this his promise in their favour, and "gather them from the coasts of the earth." Nor can this restoration be confounded with their conversion, which is here predicted as an accompaniment. In coming from the coasts of the earth, "they *shall come*," saith the Lord, "*with weeping*; and *with* supplications will I lead them." ver. 9.

Ezekiel records a similar prophecy: "Therefore say, Thus saith the Lord God, I will even gather you from the people, and assemble you out of *the countries* where ye have been scattered, and *I will give you the land of Israel*." Ezek. xi. 17. To the same period, obviously, does this promise refer. It is the pledge of recovery, not from *one* land alone, as was that from Babylon, but of their rescue from "*the countries*" into which they have latterly "*been scattered*." And those who are so desirous of investing the Gentile church with the various promises given to Israel, will do well to observe how this is secured to them. Addressing the Hebrew prophet, the Lord calls those to be thus gathered, "*thy brethren, even thy brethren, the men of thy kindred*," whom He had "cast far off *among* the heathen." ver. 15, 16. Nor is *this* to be explained as predicting merely their conversion, which the Lord im-

mediately promises in addition; "I will put a *new spirit* within you, and will take the stony heart out of their flesh, and will give them an heart of flesh." ver. 19.

Again, "Thus saith the Lord God," by the same prophet, "Behold, I, even I, will both search my sheep and bring them out, as a shepherd seeketh out *this* flock, in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them *out of all places where they have been scattered* in the cloudy and dark day; and I will bring them out from the people, and gather them from the countries, *and will bring them to their own land*, and feed them upon the *mountains of Israel*, by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be; there shall they lie in a good fold, and in a fat pasture shall they feed, upon the mountains of Israel." Ezek. xxxiv. 11—14. These sheep, it is added, "are *men*," and "they, even the house of Israel, are my people, saith the Lord." ver. 31, 30. That they are the literal Israel is also evident, as they are to be gathered "from the *countries* and brought to *their own land*," to the "mountains of Israel," and to "all the inhabited places of the country," ver. 13, 14. This restoration has not yet been enjoyed, for, after it "they shall *no more* be a prey to the heathen," "neither bear the shame of the heathen *any more*," "but they shall dwell safely, and *none shall make them afraid*." ver. 28—31.

Once more, by the same prophet, "Thus saith the Lord God, Now will I bring again the captivity of Jacob, and have mercy on the whole house of Israel, and will be jealous for my holy name....when I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them, in the sight of many nations; then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but *I have gathered them unto their own land, and have left none of them any more there*. Neither will I hide my face any more from them; for I have poured out my

Spirit upon the house of Israel, saith the Lord God." Ezek. xxxix. 25—29. This clearly refers to the literal Israel, as it was they who "*went into captivity for their iniquity,*" who were led into captivity *among the heathen;*" and it is they only who remain yet to be gathered "out of their *enemies'* lands . . . unto their *own* land." Neither is this the restoration from Babylon, for *all* Israel did not then return; but, when this promise is fulfilled, there is "left *none* of them *any more* there." It is also immediately subsequent to Israel's triumph over Gog, when they shall "spoil those that spoiled them, and rob those that robbed them, saith the Lord." ver. 10. It is, consequently, still future; which is farther obvious from the Lord's gracious assurance, "neither will I hide my face *any more* from them."

If these predictions do not prove the future restoration of the literal Israel to the land of their fathers, it may certainly be asked, In what language *could* such a promise be made, that would not be equally liable to be misapplied, perverted, or discredited? We may as well deny the literal *conversion* as the literal restoration of Israel—most of the passages which assure us of the one, predicting also the other. If it was not a figurative dispersion they suffered, neither will it be a figurative restoration they shall enjoy. And if dispersion was a part of the punishment of their national transgression, so also will restoration be obtained when forgiven of the Lord, and will be connected with their national repentance. And how wonderfully has the Lord preserved the Jews for this display of His sovereignty and grace! Although scattered into every nation of Europe,—nay, attracted into every country under heaven into which commerce has been introduced—and possessed, as many of them are, of immense wealth—they have not been allowed to become the proprietors of any soil. They have no inheritance in other lands, and they have always cherished a passionate desire to return to their own. Throughout their long captivity, they have been thus kept unsubjected to the influence of other local attachments, and in a state of constant readiness for

migration ; and recent movements among them render it highly probable that the time of their general departure is at hand. By the dispensations of His providence, the Lord is manifestly preparing the way for their return. In the plenitude of their uncontrolled power, earthly potentates may indeed combine, and, with a view to perpetuate their systems of iniquity, may create kingdoms at will, allot to them the territories they shall possess, and appoint the kings by whom they shall be governed,* without asking counsel of the Lord, or regulating their decisions by His "sure decree." In all their calculations, Israel may not be reckoned ; in their disposal of territory, no portion may be assigned for *their* inheritance. But the God of Jacob "has purposed, and who shall disannul it?" "Zion shall be redeemed with judgments, and her converts with righteousness." "But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel ; for they are at hand to come."† Is. i. 27. Ezek. xxxvi. 8.

* Written immediately after the annunciation of the allied Sovereigns of Europe having appointed Prince Leopold to the throne of Greece, and before the prince had tendered his resignation.

† In the Jewish Expositor for January 1830, (a monthly periodical deserving of more general circulation, being entirely devoted to the best interests of Israel, and containing regularly the correspondence of the Jewish Missionaries,) there is an extract of a letter from Mr. Wolff, dated Cyprus, July 15, containing an account of 100 Jews, from Constantinople, having arrived at Jaffa, while Mr. W. was there, on their way to Jerusalem. It is added, "A friend, on whose judgment and veracity equal confidence may be placed, writing from Constantinople, more recently, says that when he first arrived he heard of a *great number of ships*, hired by the Jews to convey them to Jerusalem. He found they were going in expectation of the near coming of their Messiah. He adds, that *thousands of families* were preparing to embark from all quarters." This statement was confirmed by another friend, writing from the south of Europe, under date, *November 28*.

SECTION IV.

RESTORATION OF THE KINGDOMS BOTH OF
ISRAEL AND JUDAH.

In the preceding Section, we have endeavored to prove, from the contexts of the passages adduced, that their only legitimate application is to the literal house of Israel; and that the restoration they predict is yet future. Distinct as these passages are, in proof of the positions maintained, those now to be cited are more obviously so, as the class of predictions they contain are still less capable of being alienated from their proper objects. Their accommodation to the Gentile church is still less admissible, because, from the distinctions they make, it is rendered more apparent that they relate to the descendants of Abraham. By express mention of the kingdom of Israel or the Ten Tribes, distinguished from that of Judah or the Two Tribes,* their reference to the literal Israel is put beyond question; while the fact that the ten Tribes have received *no* general restoration since these predictions were given, renders it equally manifest that their promised return to the Holy Land is still future. Under Ezra, a small portion of the Israelites returned from Babylon to their own land, when liberated by Cyrus. But those who went up were in all only about fifty thousand, (including about seven thousand servants, Ezra ii. 64, 65.) not a fifth of the whole, and these appear to have been almost all, if not wholly, of the kingdom of Judah: namely the Two Tribes, Judah and Benjamin: (Ezra i. 6. iii. 9. iv. 1, 12.;) while we are expressly told that the "nations whom the great and noble Asnapper brought over, and set in the cities of Samaria," when the Israelites were carried into Assyria, still continued to occupy them. (Ezra iv. 10.)

* Attention is forcibly called to this distinction in certain predictions which relate to the different circumstances in which they have so long been placed—Israel being outcast and Judah dispersed.

For at the time Samaria was taken by Shalmanezzer he "carried *Israel* [the Ten Tribes] away into Assyria, and placed them in Halah, and in Habor, by the river of Gozan; and in the cities of the Medes.... And the king of Assyria *brought* men *from* Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria *instead of the children of Israel*; and they possessed Samaria and dwelt in the cities thereof." 2 Kings xvii. 6, 24. Of the captive Israelites, individuals would doubtless embrace opportunities of returning, but it is known with certainty that no general restoration of them has since taken place. The testimony of History proves, that, both in the first and fifth centuries of the Christian era, they were still in or near the places, of their original settlement; but latterly they have disappeared from observation, and various conjectures are now entertained concerning their present situation and circumstances.* The Lord will, however, in His own time, bring them from their hiding place, as in the following predictions they are clearly distinguished from the kingdom of Judah, with whom they are to be restored and afterwards re-united.

With justice, therefore, in arguing the question, we might have assumed that those predictions which declare their combined restoration, "*even the whole house of Israel*," still remain unaccomplished. In addition to the evidence of this palpable fact, we will, however as in the preceding Section, endeavor to prove, from

* The features and customs of the American Indians have led many to believe them to be of Jewish extraction; and it was the opinion of Sir William Penn, that they were no other than the remnant of the Ten Tribes of Israel. Various authors have since adopted the same view: and a work entitled "The Hope of Israel" has lately been published, endeavoring to establish the fact. The work itself we have not yet seen; but if the numerous striking coincidences mentioned in its Introduction (as quoted in the Jewish Expositor for January, 1830) have been satisfactorily ascertained, they may certainly be considered as forming "Presumptive Evidence that the Aborigines of the Western Hemisphere are the long-lost Ten Tribes of Israel." Among those who entertain a different opinion of their place of concealment, it may not be uninteresting to mention, are two converted Jews, who, unconnected with any Society, sailed from Greenock in September, 1830, for Calcutta, with the design of seeking the Ten Tribes in Central India.

the several contexts themselves, that this restoration has not yet been obtained.

“For, lo! the days come, saith the Lord, that I will bring again the captivity of my people, *Israel and Judah*, saith the Lord: and I will *cause them to return to the land that I gave to their fathers, and they shall possess it.*” Jer. xxx. 3. The inspired prophet immediately adds, “and these are the words which the Lord spake concerning *Israel* and concerning *Judah.*” ver. 4. It might almost be supposed, from this renewed specification, that the repetition was designed to prevent the possibility of any alienation of the consolations the prophecy presents, by the misapplication of it to the Gentile church. Their return being to the same “land” which the Lord gave to “their fathers,” the restoration must be literal. Nor is there any necessity to destroy the meaning of language, by calling this a prediction of their conversion, (a misnomer at which we have sometimes occasion to marvel,) that being also distinctly foretold: “They shall serve the Lord their God and **THE BELOVED,*** *their King*, whom I will raise up unto them.” ver. 9. This, therefore, is an unaccomplished prediction, as neither the house of Israel nor that of Judah yet “serve” The Beloved—the King they shall ultimately acknowledge and serve.

The same prophet again records a similar prediction: “In those days, *the house of Judah* shall walk with *the house of Israel*, and they shall come together out of the land of the north, to the land that I have given for an inheritance unto your fathers.” Jer. iii. 18. If, then, “the land given for an inheritance” to their fathers was the land of Palestine, their return must be to it. This will be “in those days” when “they shall call Jerusalem the Throne of the Lord, and all the na-

* In an admirable Letter to the Rev. Dr. Hamilton of Strathblane, by Henry Drummond, Esq., in “Defence of the Students of Prophecy,” the proper meaning of the name “David,” used in our Translation of this and other prophecies concerning the Saviour, is well explained. Signifying, as it does, “The Beloved,” (a title applied to the Saviour in the New Testament, Eph. i. 6.,) for the sake of perspicuity we have, in the above quotation, and in others of a similar nature, made the substitution.

tions shall be gathered unto it." ver. 17. This, however, it is scarcely necessary to say, is one of the promises concerning the Millennial Day; which is farther evident from its being at the time of their *last* conversion: "neither shall they walk *any more* after the imagination of their evil heart." ver. 17.

Although not named, both kingdoms are expressly included in the restoration declared in the following prediction by Zephaniah: "Behold at that time I will undo all that afflict thee; and I will *save her that halteth*, AND [also] *gather her* that was *driven out*; and I will get *them* [both] praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth when I turn back your captivity before your eyes, saith the Lord." Zeph. iii. 19, 20. Israel is "*her that halteth*," and Judah "*her that was driven out*;" but the shame of *both*, it is here foretold, shall cease together. Each of the two classes is first specified singly, and then they are spoken of conjointly, in the *plural* number; "I will get *them* praise and fame in every land." The one is to be *saved*, the other to be *gathered*; and "*the captivity*" of both is to be turned away. The time to which the prophecy relates is when those who have afflicted Israel shall be *undone*; and the futurity of its fulfilment may also be ascertained from the promise that then "*the remnant of Israel shall not do iniquity*," and they shall "*not see evil any more*." ver. 13, 15.

Isaiah also bears explicit testimony to the same truth: "And it shall come to pass in that day, that the Lord shall set his hand the second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble *the outcasts of Israel*, and gather together *the dispersed of Judah* from the four corners of the earth." Is. xi. 10—12. This is not the *Gentile* church, for in the preceding verse,

“the Gentiles” are expressly mentioned as quite distinct both from “the outcasts of Israel,” and from “the dispersed of Judah.” Could any thing be more obvious than that this promise is to both kingdoms of Israel distinct from the *church*, by the very names of the Gentile nations whence they are to be rescued being thus introduced? And it is farther to be observed, that, as it has only been by their last captivity that Judah has been dispersed into “the four corners of the earth,” this gathering cannot yet have taken place. That it refers to the period of the Millennium, the whole context indeed distinctly proves, when “the earth shall be full of the knowledge of the Lord, as the waters cover the sea.” ver. 9. Nor is it to be confounded with their conversion, which is here again also foretold: “The Lord Jehovah is my strength and my song; He also is become my salvation.” (xii. 2.)

The restoration of both Israel and Judah, and their subsequent union, were symbolically represented to the prophet Ezekiel. He was commanded to take “one stick and write upon it, *For Judah*, and for the children of Israel his companions; then take another stick and write upon it, *For Joseph*, the stick of Ephraim, and for all the house of Israel his companions.” These he was commanded to join “one to another *into one stick*.” This, he is informed, represents the union of the tribes of Israel with those of Judah; and it is added by the Lord, “Behold I will *take* the children of Israel *from among* the heathen whither they be gone, and will gather them on every side, and *bring them into their own land*: and I will make them one nation in the land *upon the mountains of Israel*, and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.... And **THE BELOVED**, my servant, shall be King over them.... and they shall dwell in the land that I have given unto Jacob my servant, *wherein your fathers have dwell; and they shall dwell therein*, even they, and their children, and their children’s children for ever, *And my servant, THE BELOVED, shall be their Prince for ever.*” Ezek. xxxvii. 21

25. When this promise receives its accomplishment, Israel and Judah shall be made "one nation in the land upon *the mountains of Israel*," and shall dwell in the land wherein *their fathers* have dwelt. This sufficiently indicates its application to the literal Israel; and that it refers to no past time is evident from its being followed by peace never again to be interrupted, either by external foes or by jealousies and divisions amongst themselves, and from both acknowledging the sovereignty of "one King," even "The Beloved," who "shall be their Prince *for ever*." Neither Israel nor Judah, *as nations*, have yet submitted to Him in any sense; but this prediction foretells their conversion and restoration and submission to the Messiah, as to follow their being gathered from among the heathen, and united into one nation. They shall no more thenceforth be cursed with dispersion, but being brought "into *their own land* . . . they shall dwell therein, even they and their children, and their children's children, *for ever*;" for the Lord "will make a covenant of peace with them; it shall be an *everlasting* covenant." Does all this mean merely their conversion? That is promised in addition: "They shall *also* walk in my judgments, and observe my statutes and do them." ver. 24.

A prediction precisely similar to that already quoted from Zephaniah, is given by the prophet Micah: "In that day, saith the Lord, will I *assemble her that halteth*, and I will *gather her that is driven out*, and her that I have afflicted; and I will make her that halted *a remnant*, and her that was cast off *a strong nation*; and the Lord shall reign over them in Mount Zion, from henceforth *even for ever*." Micah iv. 5. 7. Although neither is expressly mentioned, the conditions of Israel and Judah are here also clearly referred to, the former as halting, the latter as driven out. They are not united but perfectly distinct, each possessing its peculiar characteristic, for while the one is only "a remnant," the other is "a strong nation." *These* are to be "gathered," implying their previous *dispersion*; *those* require merely to be *assembled*; and *both* are to submit to the Saviour's sceptre; "the Lord shall reign over *them*." This proves

its futurity, which is farther evident from the perpetuity of their subjection to Messiah's sway. It shall never cease, from the time referred to—"from *henceforth*, even *for ever*." This reign commences with the Millennium, when "nation shall not lift up a sword against nation, neither shall they learn war any more." ver. 3. It will be in the land of Palestine, "in Mount Zion;" and will be preceded by their conversion: "and we will walk in the name of the Lord our God, for ever and ever." ver. 5.

Such predictions amply prove the future restoration of both the Ten Tribes and the Two Tribes; and, if we mistake not, they also point out their present separate existence. It is the opinion of many who advocate the literal restoration of the "the whole house of Israel," that the remnant of the Ten Tribes have become incorporated with dispersed Judah. The language of these predictions leads us to a different conclusion. They seem to intimate that their union has not yet taken place. Their situations previous to their restoration are represented differently—Judah, when particularized, being generally spoken of as "dispersed" and "scattered;" Israel, never. Judah is frequently said to be "gathered;" while Israel, in contrast, is said to be "saved," and "assembled," and "*brought again*." Israel are "outcasts," and only a "remnant;" Judah, though "cast far off," is still "a strong nation." Their restoration appears to take place *while* these are the peculiarities of their situations, and their union to be effected only at that time. In the very act of returning to their own land, they appear to meet, and although they come "together" from the north country, their being together seems something *new*. It is to be viewed as an occurrence which just then takes place, rather than as evidence of their being already blended with each other. Their union into one nation, as represented by the junction of the two sticks, is explained to mean their *being gathered* and brought to their own land—a symbol which at least loses much of its significancy by supposing them to have become *already* one and their union as effected *long before* their being brought to their

own land. In Hosea, (i. 10) concerning Israel we are told, that "it shall come to pass, that in the place where it was said unto them, Ye are not my people; there it shall be said unto them, Ye are the sons of the living God." This refers to the period of their future conversion; and observe what follows, *THEN shall the children of Judah and the children of Israel be gathered together*, and appoint themselves one head, and they shall come up out of the land, for great shall be the day of Jezreel." ver. 11. The time of their *being* gathered together, thus appears to be when they shall appoint over them one head,—"*THEN*," and not *before*. In Zechariah both are expressly mentioned, and in such terms as appear to imply their being in a distinct state, even after their return from captivity: "When I have bent *Judah* for me, [as a bow,] filled the bow with *Ephraim*," &c. Zech. ix, 13. We stop not to inquire particularly into the meaning of the prophecy, but simply observe, that the one being represented as a bow, while the other is the arrow with which it is filled, implies a correspondence in the different purposes for which they shall respectively be employed by the Lord immediately before the Millennium, thus intimating their separate existence at that period. And again, when they are made "one nation," it is to be "*on* the land, *upon* the mountains of Israel," as if the case continued otherwise with them while in the lands of their enemies. It is only when they are to cease being "divided;" and it is *then*, "they shall be *no more* two nations." Even when thus united, there is no reason to believe they shall be *blended*, as those who take an opposite view suppose they already are. If "*Judah shall not vex Ephraim*," it will not be on account of their distinctions having passed away; but because "*Ephraim shall not envy Judah*," an expression which is deprived of its meaning by supposing them to have no *separate* existence. We say nothing here of the *future* distinction of both kingdoms into their respective *tribes*. Since such information can only be supplied miraculously, the prophecy of the New Division of the Holy Land, after-

wards noticed, (Sect. VI.) supplies us with no information relative to their *present* state.*

SECTION V.

ENLARGEMENT OF THE HOLY LAND.

CANAAN is in Scripture expressively termed, The Land of Promise. By this appellation our views are carried back direct to the intimations of Heaven's purpose concerning it; and Israel's title of possession is read in the *promise* of God. His Promise to the Father of the faithful, repeatedly made with various specifications, and even confirmed by an oath. God again and again renewed to the descendants of Abraham, after his decease, with more precise definition of its boundaries.

When, obedient to the call of God, the patriarch with his near relatives left their kindred and departed from Ur of the Chaldees, after sojourning for a time in Haran, "they went forth to go into *the land of Canaan*, and into the land of Canaan they came. And Abram passed through the land upon the place of Sichem unto the plain of Moreh; (and the Canaanite was then in the land.) And the Lord appeared unto Abram and said, *Unto thy seed will I give this Land.*" Gen. xi. 31.

* Those who take an interest in the present condition and future prospects of the Jews will find, in small compass, much important and interesting information, in an excellent Discourse, on "The Salvation of Israel," by the Rev. William Symington, Stranraer. We have to lament, however, that the eloquent author derides our "blessed hope," and has publicly reviled the God-glorifying, soul-sanctifying, and, as it is our object to prove, the Scriptural doctrine of the Redeemer's Speedy Personal Return, as a delusion of the Evil One.—May God grant him forgiveness, and give unto him illumination and repentance "before that day." In the above-named discourse, indeed, he has not even expressed a decided opinion on the literal Restoration of Israel, but in his citations from the prophets in proof of their "need to be saved from their *wide dispersion*," (p. 14.) and of "their being *gathered together*," (p. 23.) he has produced evidence on which the reader can scarcely fail to decide for himself. Happily a spirit of inquiry has at length been awakened to these subjects; and those who search the Scriptures for themselves, will not receive the unproved and unprovable allegations of men as authority paramount to the word of God.

xii. 1, 7. "And he went on his journeys from the south even unto Bethel, unto the place where his tent had been at the beginning, [xii. 8, 9.] between Bethel and Hai." (xiii. 3.) While dwelling here, "The Lord saith unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward, for *all the land which thou seest*, to thee will I give it, and to thy seed for ever." (xiii. 14, 15.)

These promises are very distinct, but they were followed by others in which the boundaries of the land are expressly stated. Having intimated to him while he dwelt in the plains of Mamre, the servitude to which his descendants should be subjected in Egypt for 400 years, "In that same day, the Lord made a *covenant* with Abram, saying, Unto thy seed have I given this Land, *from the River of Egypt, unto the Great River, the river Euphrates*: The Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites." Gen. xv. 13-21.

Here is an extensive territory indeed. The Euphrates does not approach farther west than 40 deg. 20. min. east longitude, in any latitude corresponding with that of the Holy Land, either as promised or as hitherto enjoyed; while the most eastern point of the land, *as already possessed*, does not extend beyond 37 deg. of east longitude. The Nile or "River of Egypt" being here given as another boundary mark of the Promised Land, it necessarily includes Idumea and the land of Goshen, north of the eastern branch of that river. This allotment then embraces a considerable part of Syria, being the whole territory from the Euphrates on the north-east; and the whole of Idumea, being to the Nile on the south-west. And of this we are presented with a more particular specification of the nations included within the general outline given. The Kenites inhabited a district lying to the westward of the Dead Sea, and extending their southern boundary far into Arabia Petræa. (Compare Exod. iii. 1, with Judges i. 16. Num. xxiv. 21. 1 Sam. xv. 16.) The Kenniz-

zites seem to have occupied a district south-east of the Kenites, (Joshua xv. 17. Judges, i. 13. iii. 9, 11. 1. Chron. iv. 13. xxvii. 15.) The Kadmonites, or Eastern people, dwelt in the north-eastern parts of Canaan, under mount Hermon, in the land of Mispheh or Gilead, (supposed to be the same with the *Hivites*, Numb. xiii. 29. Josh. ix. 1. xi, 3. Judges iii. 3.) The Hittites, the offspring of Heth, the second son of Canaan, dwelt in the southern part of Palestine near Hebron, (Gen. ii. 3. Judges i. 26. 2 Sam. xi. 6. 1 Sam. xxv. 6. 2 Kings viii. 7. 1 Kings xi. 1. 2 Kings vii. 6.) The Perizzites are supposed to have principally lived dispersed among the other tribes of the Canaanites, living sometimes in one country and sometimes in another. (Gen. xiii. 7. Josh. xvii. 15. Judges iii. 5. i. 4. 1 Kings ix. 20, 21. 2 Chron. viii. 7. Ezra ix. 1.) The Rephaims were a race of giants, inhabiting a fruitful valley situated on the confines of what became the territories of the tribes of Judah and Benjamin. (Josh. xv. 8. xviii. 5. 2 Sam. v. 18, 22. xxiii. 13. 1 Chron. xi. 15. xvi. 9. Is. xvii. 5.) The Amorites had two powerful kingdoms on the east of Jordan, governed by Sihon and Og. They had at one time a great part of the territories of Moab and Ammon; and they had other kingdoms along the south of Canaan, westward of Jordan. (Num. xxi. xxxii. Deut. i. 44. Josh. xii. xv. xix. Judges vi. 10. 2 Kings xxi. 11. Amos ii. 9.) The Canaanites here refer to some tribes of that people particularly called by their name, who dwelt in the mid-land by the sea westward, and by the coast of Jordan eastward. The Girgashites are supposed to have been the ancestors of the Gergasenes, on the east of the sea of Tiberias. (Josh. xxiv. 11. Mark v. Luke viii. 26. Mat. viii. 28.) The Jebusites dwelt about Jerusalem, and the mountainous country adjacent. (Num. xiii. 29. Judges i. 21. 2 Sam. v. xxiv. 16. Zech. ix. 7.)

This promise was renewed to Abram when his name was changed to Abraham, the Lord re-assuring him that there should be given to him and to his seed, "the land wherein thou art a stranger," [or the land of *thy sojournings, marg.*] "*all the land of Canaan, for an everlasting possession.*" Gen. xvii. 5—8.

This assurance was repeated to his son, *Isaac*, while at *Gerar*, whither he had removed from the well, *Lahai-roi*, in the wilderness of *Shur*, on account of a famine. "And the Lord appeared unto him and said, Go not down into *Egypt*; dwell in the land which I shall tell thee of; sojourn in this land and I will be with thee, and will bless thee; for unto thee and unto thy seed *will I give all these countries*, and *I will perform* the oath which I sware unto *Abraham thy father*." Gen. xxvi. 2, 3.

It was also renewed to *Jacob* in the vision of the ladder of celestial communication at *Bethel*: "And behold the Lord stood above it, and said, I am the Lord God of *Abraham thy father*, and the God of *Isaac*; *the land whereon thou liest, to thee will I give it and to thy seed*; and thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south, and in thee and in thy seed shall all the families of the earth be blessed." Gen. xxviii. 13, 14.

The same promise was renewed, with new and important specifications, to the children of *Israel*, after the giving of the law from *Mount Sinai*: "I will set thy bounds *from the Red Sea even unto the Sea of the Philistines*, and *from the Desert unto the River*; for I will deliver the inhabitants of the land into your hand, and thou shalt drive them out before thee." Exod. xxiii. 31. As, by other specifications, we find *that* part of *Stony Arabia* included which is embraced *between* the *Gulphs of the Red Sea*, it is evident that the expression "from the *Red Sea* even to the *Sea of the Philistines*" points to the *Elanitic Gulph* on the south-east and all west from it to the *Mediterranean*, or the *Sea of the Philistines*. "From the *Desert to the River*" gives us the *desert of Egypt and Arabia*, (Gen. xvi. 7. Exod. xv. 22.) through which they were just passing, as their southern boundary, from which the whole land "unto the *River*," as the *Euphrates* is by way of eminence termed, is comprehended in this important grant.

This extent of the divine promise is again declared in the address delivered by *Moses* to the children of *Is-*

rael, while in the land of Moab, before his death : "The Lord our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount, turn you and take your journey, and go to the mount of the Amorites, and unto all the places nigh thereunto ; in the plain, in the hills, and in the vale ; and in the south, and by the sea side ; to the land of the Canaanites, *and unto Lebanon* ; unto the *Great River*, the river *Euphrates*. Behold I have set the land before you ; go in and *possess the land* which the Lord swore unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them." Deut. i. 6—9. Still has God respect unto his oath ; and at each renewal of the pledge, given long before, does he recall to their remembrance that his purpose of giving the land unto them, is in fulfilment of the covenant made with their fathers,—that their possession should extend from the Red Sea and River of Egypt on the south and south-west, and to the Euphrates and Lebanon on the north-east and north-west. When thus addressed by the Lord the children of Israel were in mount *Horeb*, between the Gulphs of the Red Sea, 140 miles south of what afterwards became the boundary of the land as hitherto possessed by Israel ; yet, in the wide range thus set before them, they are still called to go into all the places even "in the *south*" of Horeb, which is situated only about 50 miles north of the most southern extremity of the peninsula.

The same promise was reiterated by Moses in the course of this speech addressed to Israel on delivering to them the law : "For if ye shall diligently keep all these commandments which I command you, to do them, to love the Lord your God, to walk in all his ways, and to cleave unto him ; then will the Lord *drive out all these nations from before you*, and ye shall possess greater nations and mightier than yourselves. Every place whereon the soles of your feet shall tread shall be yours, *from the Wilderness and Lebanon* ; from the River, the river *Euphrates*, even unto the uttermost sea, shall your coast be." Deut. xi. 22—24. Euphrates on the north-east, and Lebanon on the north-

west, are here declared ; and while "the uttermost Sea," or Mediterranean, marks with perfect precision the western boundary, that on the south is also intimated to be "the Wilderness" or Desert of Arabia, which they had so long traversed, and so recently left.

After the death of Moses, Joshua became the chosen leader of the children of Israel, and to him was the promise again addressed : "Moses my servant is dead; now therefore arise, go over this Jordan, thou and all this people, unto the land which I do give to them, even to the children of Israel. Every place that the sole of your foot shall tread upon that I have given unto you, as I said unto Moses ; *from the Wilderness and this Lebanon*, even unto the Great River, the river Euphrates, all the land of the Hittites, and unto the Great Sea toward the going down of the sun, shall be your coast." Josh. i. 2—4. Still have we the same extent of territory here marked out ; the Wilderness on the south, Lebanon on the north, the Euphrates on the east, and the Mediterranean on the west.

But, at the command of God, the boundaries of the Land, were laid down with the utmost precision by Moses to the children of Israel, while in the plains of Moab. Numb. xxxiv. The citation of this statement, with the introduction of others with which it corresponds, from a parallel passage by Joshua, (xv.) will tend to show in a clearer light the limits of the land in its full extent. "And the Lord spake unto Moses, saying, command the children of Israel, and say unto them, when ye come into the land of Canaan, (this is the land that shall fall unto you for an inheritance, even the land of Canaan with the coasts thereof.) Then your *SOUTH QUARTER* shall be from the wilderness of Zin, ["southward," or leading towards the south, Josh. xv. 1.] along by the coast of Edom, [or Idumea, "was the uttermost part of the south coast." Josh. xv. 1.]

Having thus given a general statement of the south *Quarter*, he proceeds to give a specification of the boundaries, which he traces on its different sides, beginning with the south : "And your *SOUTH BORDER* shall be the outmost coast of the Salt Sea, eastward," or

from the south-east corner of the Dead Sea, "from the shore of the Salt Sea, from the bay that looketh southward." Josh. xv. 2. "And your border shall turn from the south to the ascent of Akrabbim;" "or the mountains of Accaba, (signifying 'ascent' in Arabic,) which run towards the head of the Elanitic or Eastern gulph of the Red Sea," says the Rev. T. H. Horne, of whose distinct views of the boundaries, as obtained from combining the statements contained in the books of Numbers and Joshua, we shall now avail ourselves by a direct quotation—"passing (we may presume, with Clayton,) through the sea-ports of Elath and Eziongeber, on the Red Sea, which belonged to Solomon, (1 Kings ix. 26.) though they are not noticed in this place. 'Thence it shall pass on to [the wilderness of] Zin,' on the east side of Mount Hor, including that whole mountainous region within the boundary; 'and the going forth thereof shall be to Kadesh Barnea southwards; and it shall go on to Hazar Addar. [Joshua (xv. 3.) interposes two additional stations, Hezron and Kirkaa, before and after Addar, or Hazar Addar, which are not noticed by Moses;] and pass on to Azmon.' 'And the border shall fetch a compass,' or form an angle, 'from Azmon,' or turn westwards 'towards the river of Egypt,' or Pelusiatic branch of the Nile; 'and its outgoings shall be at the sea,' the Mediterranean.*

"And as for the WESTERN *Border*, ye shall have the Great Sea for a border. This shall be your west border.' The great Sea is the Mediterranean, as contrasted with the smaller seas or lakes, the Red Sea, the Salt Sea, and the Sea of Tiberias, or Galilee.

"And this shall be your NORTH *Border*: from the Great Sea you shall point out Hor ha-hor, (not 'Mount Hor,' as rendered in our English Bible, confounding it with that on the Southern border, but) 'the mountain of the mountain,' or 'the double mountain,' or Mount

* "This termination of the southern border, westwards, is exactly conformable to the accounts of Herodotus and Pliny: the former represents Mount Casius, lying between Pelusium and the Sirbonic lake, as the boundary between Egypt and Palestine Syria, (3, 5.) the latter reckoned the Sirbonic lake itself as the boundary, (Nat. Hist. 5, 13.)"

Lebanon, which formed the Northern frontier of Palestine, dividing it from Syria; consisting of two great parallel ranges, called Libanus and Antilibanus, and running eastwards from the neighborhood of Sidon to that of Damascus.

“From Hor ha-hor ye shall point your border to the entrance of Hamath;’ which Joshua, speaking of the yet unconquered land, describes, ‘All Lebanon, towards the sun-rising, from (the valley of) Baal Gad, under Mount Hermon, unto the entrance of Hamath.’ (Josh. xiii. 5.) This demonstrates, that Hor ha-hor corresponded to all Lebanon, including Mount Hermon, as judiciously remarked by Wells, who observes that it is not decided which of the two ridges, the northern or the southern, was properly Libanus; the natives at present call the southern so, but the Septuagint and Ptolemy called it Antilibanus.—‘From Hamath it shall go on to Zedad, and from thence to Ziphron, and the goings out of it shall be at Hazar Enan, (near Damascus, Ezek. xlvi. 1.) This shall be your north border.’

“‘And ye shall point out your *EAST Border* from Hazar Enan to Shephan, and the coast shall go down to Riblah, on the east side of Ain, (‘the fountain’ or springs of the river Jordan,) and the border shall descend, and shall reach unto the [east] side of the sea of Chinnereth. And the border shall go down to Jordan on the east side, and the goings out of it shall be at the Salt Sea.’ There it met the northern border, at the south-east corner of that sea, or the Asphaltite lake.

“‘This shall be your land with the coasts thereof round about in circuit.’

“Such was the admirable geographical chart of the Land of Promise, dictated to Moses by the God of Israel, and described with all the accuracy of an eye-witness. Of this region, however, the Israelites were not put into immediate possession. In his first expedition, Joshua subdued all the southern department of the Promised Land, and in his second the northern, having spent five years in both (Josh. xi. 18.): what Joshua left unfinished of the *conquest* of the whole, was afterwards completed by David and Solomon. (2 Sam. viii.

3—14. 2 Chron. ix. 26.) In the reign of the latter was realized the Abrahamic covenant in its full extent. ‘And Solomon reigned over all kingdoms from the river (Euphrates) unto the land of the Philistines, and unto the border of Egypt... for he had dominion over all the region on this side the river (Euphrates), from Tiph-sah (or Thapsacus situated thereon) even to Azzah, or ‘Gaza with her towns and villages, unto the river of Egypt,’ southward, ‘and the Great Sea,’ westward, (Joshua xv. 47.) even over all the kings on this side the river’ (Euphrates). 1 Kings iv. 21—24.” *Horne’s Introduction to the Critical Study and Knowledge of the Holy Scriptures*. Vol. III. p. 4—6.

Such is an outline of the Promised Land, the accurate understanding of which will be greatly facilitated by glancing upon any Map embracing all its bounds. With the map in view, an ideal line drawn from the Mediterranean on the west, to Thapsacus on the Euphrates in the east, (lat. 35 deg. 20 min. north,) will give the northern boundary; and on the south of Idu-nea, extend the view from Eziongeber, along the shores of the Red Sea, including the various curvatures formed by its gulphs, till the line reaches Suez, (the Etham of Scripture, Ex. xiii. 20. Num. xxxiii. 6.) and stretching over to Cairo, in lat. 30 deg. north, and lon. 31 deg. 14 min. east, (the Rameses of Scripture, Ex. xii. 37. Num. xxxiii. 3.) traverses the northern bank of the eastern branch of the Nile to the Mediterranean, which gives the southern boundary. This extent of territory, however, Israel has never yet “*possessed*,” which is God’s promise explicitly given in the most unqualified terms. In the reigns of David and Solomon, as remarked, the nations occupying the countries adjacent to the then possessions of Israel, even to the full extent of the original grant, were indeed *tributary*; and in this, it has been argued, the promise of God was fulfilled. But this was not Israel’s *possessing* the land, as promised by God. Nor was there any restriction made in the divine grant to their *occupying* a part only of the specified territory, and the *subjection* merely of others. On this principle of interpretation, indeed, it

could not be proved that the Lord had promised them *any part* of the land for actual possession. For since no such distinction was expressed in the grant, if God's covenant was fulfilled by a part of the promised land having been rendered tributary merely, then certainly might it have been equally fulfilled, had the whole been so also. But Heaven stands pledged to Abraham, that unto his seed shall the whole prescribed territory be "*given*." The land is *theirs*, in all its length, and in all its breadth; theirs absolutely, exclusively, and inalienably, by right of Heaven's high investiture. As such it was claimed by them, and this formed their warrant of procedure against its former guilty occupants, whom they were authorized, and commanded to destroy: "And ye shall *dispossess* the inhabitants of the land, and *dwell* therein; for *I have given you the land TO POSSESS* it." Numb. xxxiii. 53. When in Horeb, concerning the whole land, having its north and north-eastern boundaries "unto *Lebanon* unto the Great River, the river Euphrates," God's command was, "Behold I have set the land before you, go in *and possess* the land, which the Lord sware unto your fathers Abraham, Isaac, and Jacob, *to give* unto them, and to their seed after them." Deut. i. 6—8. This whole land "from the Wilderness, and this Lebanon, even unto the Great River, the river Euphrates, all the land of the Hittites, and unto the Great Sea", or Mediterranean, Joshua was commanded to "*divide FOR AN INHERITANCE*" unto the children of Israel. Josh. i. 4—6. And after an enumeration of the extensive conquests made by Israel, under Joshua, (xii.) at the command of God he gives an account of what remained for them to possess, for it is added, "there remaineth yet *very much land TO BE POSSESSED*." Josh. xiii. 1. And much of it has ever so remained: "This is the land that yet remaineth: all the borders of the Philistines, [on the west,] and all Geshuri, [in the north-east.] From Sihor, [the Nile, on the south. Is. xxiii. 3. Jer. ii 18.] even unto the borders of Ekron northward, which is counted to the Canaanite; five lords of the Philistines; the Gazathites, and the Ashdothites; the Eshkalonites, the Gittites, and

the Ekronites, also the Avites. From the south, all the land of the Canaanites, and Mearah, that is beside the Sidonians, unto Aphek, [in the north, Josh. xii. 18. Judges i. 31.] to the border of the Amorites: And the land of the Giblites, and *all Lebanon* toward the sun-rising, from Baal-gad, under mount Hermon, *unto the entering in of Hamath*. All the inhabitants of the hill-country, *from Lebanon unto Misrephoth-maim*, [Joshua xi. 8.] and all the Sidonians; them will I *drive out* from before the children of Israel; only *divide thou it* by lot unto the Israelites *for an inheritance*, as I have commanded thee." Josh. xiii. 2—6. And all of this territory, from the Sihor* or Nile on the south, to the entering in of Hamath on the north, was to be, not merely held in dominion, but actually "to be possessed." ver. 1. But sure as it was made by the pledge of Jehovah's oath, the whole land was not to become at once the possession of Israel. The Lord said, concerning the nations to be ejected and destroyed, "I will not drive them out from before thee in one year, *lest the land become desolate*, and the beasts of the field multiply against thee. *By little and little*, I will drive them out from before thee, *until thou be increased* AND INHERIT the land. Ex. xxiii.

* With the mistaken view of adapting the boundaries of the Promised Land to the extent of territory, formerly in actual possession by the children of Israel, it has become usual for our Sacred Geographers, to affix to the small river Bezor, which flows into the Mediterranean, in lat. 30 deg. north, the names "Sihor" and "River of Egypt," which evidently belong to the Nile. But this is not the most difficult part of the work to be accomplished before the desired end is obtained. It matters them little how far northward they transfer the "River of Egypt," unless they can at the same time remove "the Red Sea" (another of the *boundary* marks), from the south to the north of Idumea. And even this transposition would not suffice: for unless they could change the situation of Damascus, and bring "the Great River, the river Euphrates," 200 miles westward, or toward the Mediterranean, there would still remain the discrepancy, which it is their object to remove. It would even be still farther necessary to bring down the towns, etc. which mark the northern boundary, to make their situations coincide with the outgoings of the ancient Palestine in that direction. The task is a Herculean one; but unless the whole can be performed, the attempts made with "the River of Egypt" only display ignorance and inconsistency, without in the least obviating what they feel to be a difficulty. Ere long we trust a better explanation of God's promise will be afforded, in its accomplishment, to all its extent, in behalf of Abraham's seed.

29, 30. And although, from the smallness of their numbers, Israel long continued unable to occupy so large a territory, it was still considered as theirs by promise and by covenant. On this they founded a claim which they regarded as unceasing, and with this idea evidently in view, we read that David "went to *recover his border* at the river *Euphrates*." 2 Sam. viii. 3. *His border at the Euphrates!* His it never yet had been, except by the grant of God to Abraham and his seed; and that divine grant alone could have warranted his invasion for this "recovery of his border" there. But recognizing the promise of God to their fathers, he was now securing their "inheritance," which should be "possessed" when their future increase rendered it necessary to occupy the whole, which was not yet the case. It was the same divine grant which authorized Solomon afterwards to "levy a tribute of bond-service" upon the descendants of all those nations "whom the children of Israel also were not able utterly to destroy." 1 Kings ix. 20, 21. And as his father, David, secured the conquest of the whole Promised Land, so Solomon afterwards reigned over it. 2 Sam. viii. 1 Kings iv. 21. The former occupants were to be driven out "by little and little," for of the inhabitants of the whole land, "from the Red Sea, even unto the sea of the Philistines, and from the Desert unto the river," the Lord declared, "I will deliver the inhabitants of the land into your hands, and *thou shalt* [not merely receive tribute of them, but 'thou shalt'] *drive them out* before thee;" (Ex. xxxiii. 31. Deut. xi. 23, 24.) and it was God's specific promise, concerning all the different nations within Israel's bounds, "*from the Red Sea* even unto the Sea of the Philistines, and from the Desert unto the River" Euphrates, that "*they shall* NOT DWELL in thy land." Ex. xxiii. 20—33. These are predictions which have never yet been fulfilled. It was Israel's sin, that when they were able, they "did *not* utterly drive them out" from much of the promised land, as they had been commanded. For this sin they were severely rebuked and chastised. (Judges i. 21—36. ii. 1—3.) But although that generation criminally deprived *themselves* of the full en-

joyment of the promised blessing, *their* guilt could neither alienate nor annul the covenant which God swore unto their fathers. The promise shall ultimately be performed, though by the sins of successive generations it has been long delayed. Their faith in the fulfilment of this covenant was long tried before it pleased God at all to bring them thither; their accession of it was made by degrees and at different times; and, as regards *possession* of the land in all its extent, it has never yet been more than matter of promise. No time was specified for the accomplishment of God's purpose of goodness towards them. From the first, they were told they should not receive the whole at once; and, at the very time when by the oath of Jehovah it was secured in covenant, Abraham was informed his seed should not enter into immediate possession of any part of it. In extirpating the nations for their wickedness, God would vindicate his righteousness even in the eyes of sinful men; and the iniquity of the Amorites "was not yet full." Gen. xv. 16. [the first of the nations given into their hand. Deut. ii. 32—36.] The seed of Abraham were meanwhile to be oppressed, strangers in a land not theirs, for four hundred years, whence they were to come in the fourth generation. Gen. xv. 13, 16. This promise was fulfilled in the exodus from Egypt, when the Lord led them out with a high hand, and brought them to the Land of Promise. Their disobedience and manifold provocations were, however, punished by God's withholding from them much of what He swore to give. But when they return to the Lord with all their hearts, He yet will perform that good thing in their behalf.

A literal restoration of the outcast and scattered Israel must therefore be obtained, that they may occupy the land promised to their fathers, and that the faithfulness of God be not found to fail. This is accordingly promised for future times, and the recovery of it is distinctly foretold. "They shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: *they shall lay their hand upon Edom and Moab, and the children of Ammon shall obey them.*" Is. xi. 14. This is part of a prediction which clearly re-

fers to their future Restoration, (as shown in the preceding Section,) when the Lord "shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy of Ephraim also shall depart, and the adversaries of Judah shall be cut off;" and then upon Mount Zion, "there shall be holiness." It therefore refers to a future time, when the united kingdoms of Israel and Judah, claiming the promised land, "shall spoil them of the east together; they shall lay their hand upon Edom and Moab, and the children of Ammon shall obey them." "Upon Mount Zion shall be deliverance, and there shall be holiness: and the house of Jacob shall possess their possessions; and the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them and devour them; and there shall not be any remaining of the house of Esau, [the Edomites, or Idumeans,] for the Lord hath spoken it. And Saviours shall come up on Mount Zion to judge the mount of Esau."* Obad. 17—21. In order that the house of Jacob may "possess their possessions," including "the Mount of Esau," and the captivity of the Canaanites, "even unto Zarephath;" they shall destroy until "there shall not be any remaining of the house of Esau:" nor can the fulfilment of this distinct but remarkable prediction be referred back to the time of David or of Solomon, not having been given till hundreds of years after. The destruction it foretells is, besides, very different from receiving "tribute" from the Edomites. Its application to the future Restoration of Israel, is also obvious from its being immediately followed by the Millennium: "And the kingdom shall be the Lord's. ver. 21.

This forcible possession of the promised land was predicted by Moses in the blessing he pronounced on Israel

* "They are," says the Rev. Mr. Mason of Wishawtown, "to conquer and possess the Philistines, Edom, Moab, and the children of Ammon... As Israel, when they came up out of Egypt, did subdue and possess the land of Canaan; so the remnant of this people who are left among the Gentiles when they shall be assembled together, shall conquer and inhabit the land of Promise."—(*Gentiles' Fulness*, p. 125.)

before his death: "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms; and *He shall thrust out the enemy before thee, and shall say, Destroy them.* Israel then shall dwell in safety alone: The fountain of Jacob shall be upon a land of corn and wine, also his heavens shall drop down dew. Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and *thine enemies* shall be found liars unto thee, and thou shalt tread upon *their* high places." Deut. xxxiii. 26—29. It is also the very threat which the wicked Balaam prophetically declared to Balak concerning Israel and his people "in the latter days." Numb. xxiv. 14—24.

The enjoyment of their land, to the extent of the original promise, is accordingly one of the blessings announced to be received by Israel for the Millennial period; and its boundaries are fully marked out in that remarkable prophecy with which the book of Ezekiel concludes: "Thus saith the Lord God, This shall be the border whereby ye shall inherit the land, according to the *twelve tribes* of Israel; Joseph shall have two portions. And ye shall inherit it, one as well as another; *concerning the which I lifted up mine hand, to give it unto your fathers*; and this land shall fall *unto you* for inheritance. And this shall be the border of the land toward the *North side*; from the great sea, [the Mediterranean,] the way of Hethlon, as men go to Zedad; Hamath, Berothah, Sibraim, (which is between the border of Damascus and the border of Hamath,) Hazarhatticon, [which is by the coast of Hauran;] and the border from the sea shall be Hazar-enan, the border of Damascus, and the north northward, and the border of Hamath; and this is the north side. And the *East side* ye shall measure from *Hauran*, and from Damascus, and from Gilead, and from the land of Israel by Jordan from the border unto the East Sea, the Salt or Dead Sea, which having then been "healed" (Ezek. xlvi. 19.) and having lost its present characteristics,

will be then named "East" in reference to its situation with respect to Jerusalem] and this is the east side. And the *South side* southward, from Tamar even to the waters of strife in Kadesh, the river Nile to the great sea, the Mediterranean, and this is the south side southward. The *West side* also shall be the great sea, the Mediterranean, from the south border till a man come over against Hamath; *this* is the west side. So shall ye divide this land unto you, according to the tribes of Israel." Ezek. xlvii. 13—21. This is an extent of territory vastly beyond what Israel has ever yet enjoyed. Their land, as formerly possessed, is even given as one of the marks by which the new boundary on *one side* is to be ascertained: "FROM *the land of Israel* by Jordan." ver. 18.

SECTION VI.

NEW DIVISION OF THE HOLY LAND.

THE enlargement of Israel's inheritance will necessarily occasion a new division of the land. Accordingly, the divine allotments to the various tribes, after their restoration, are distinctly recorded in the interesting and important prophecy, concerning the Latter Day, with which the book of Ezekiel concludes. It is a regular division, altogether different from that made in the days of Joshua, the lots of the tribes being proportioned to the extent of the enlarged inheritance. It embraces the whole land, as marked out in the 47th chapter, already cited at the end of the preceding Section,—having the same boundary marks assigned on the North and on the South. It begins "from the *North* end to the coast of the way of Hethlon, as one goeth to Hamath, Hazarenan, the border of Damascus northward, to the coast of Hamath, (for these are his sides east and west,) a portion for Dan." "And by the border of Gad, at the *South side* southward, the border shall be even from Tamar unto the waters of strife in Kadesh, and to the river toward the great sea." Ezek. xlviii. 1, 28. Dis-

inct specification is made of the relative situations of the whole, all running parallel to each other from east to west. In this, the New Division differs entirely from that made by Joshua; and we know of nothing better calculated to convince the inquirer of its reference to future times, than a careful examination of the prophecy, and the perfect contrast which its division presents to any which has ever yet obtained. The utmost regularity is here prescribed, each lot lying alongside of the others; while the most casual inspection of any map of Palestine will show that the Division by Joshua was regulated by no principle of regularity or order. That division was made evidently with a respect to what territory had already been acquired, and which could therefore be made available for possession by the different tribes. It was exceedingly irregular, and the manner in which the allotments were made gives pretty striking indications of the division not having been designed to be permanent. The lot of the tribe of Manasseh is divided into two, the parts of which do not lie contiguous; the extensive country to the east of Jordan was given to the two tribes and a half, at their own request, before any of the rest of the land was conquered; (Numb. xxxii.) and after Joshua's lot was fixed, it was found to be too large for them, and Simeon's lot was taken out of it, (Josh. xix. 1, 9.) These circumstances sufficiently show, that however necessary it was to have some division at the time, that the one made was only temporary. But when Israel shall be restored and converted, and receive the whole of the land promised to their fathers, a New Division will be made more in accordance with their happier circumstances, and to remain as the fixed boundaries of their several tribes, as fully and minutely predicted by Ezekiel. (xlvi.) The distinction of tribes having long been lost, it can now be regained only by miraculous information: but it will doubtless be supplied, otherwise the specification contained in this chapter had never been given. But besides the portions allotted to the Twelve Tribes, nearly in the centre of these a large portion, called the Holy Oblation, is also reserved as an offering unto the Lord:

“ Moreover, when ye shall divide by lot the land for an inheritance, ye shall offer an Oblation unto the Lord, an Holy Portion of the Land ; the length shall be the length of five and twenty thousand reeds, [the reed being six cubits long, Ezek. xl. 5, or nearly eleven feet English,] and the breadth shall be ten thousand. This shall be holy in all the borders thereof round about. Of this there shall be *for the Sanctuary* five hundred in length, with five hundred in breadth, square round about ; and fifty cubits round about for the suburbs thereof. And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand : and *in it shall be the Sanctuary*, and THE MOST HOLY PLACE.” Ezek. xlv. 1—3. This is farther described, and its relative situation determined, in another chapter : “ And by *the border of Judah*, from the east side unto the west side, shall be the offering which ye shall offer of five and twenty thousand reeds in breadth, and in length as one of the other parts, from the east side unto the west side, and *the Sanctuary shall be in the midst of it.*” Ezek. xlviii. 8. Concerning this it is said, “ The Holy Portion of the land shall be for the priests, the ministers of the Sanctuary, which shall come near to minister unto the Lord ; and it shall be a place for *their houses*, and an holy place *for the Sanctuary.*” Ezek. xlv. 4. Another portion of equal size with that described above, is reserved for the Levites, who formerly had no inheritance : “ And, over against the border of the priests, the Levites shall have five and twenty thousand in length, and ten thousand in breadth ; all the length shall be five and twenty thousand, and the breadth ten thousand. And they shall not sell of it, neither exchange nor alienate the first fruits of the land : for it is holy unto the Lord.” Ezek. xlviii. 13, 14. This is also confirmed in the 45th chapter : “ And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the House, have for themselves, for a possession for *twenty chambers.*” Ezek. xlv. 5. It is worthy of remark that this portion called the Holy Oblation, which, as we shall afterwards show, is to contain the New Jerusalem, the residence of the Redeemer

and glorified saints, is situated between the lots of the tribes of Judah and Benjamin, which formed the Kingdom of Judah. Christ himself belonged to the tribe of Judah, of the seed of David; and the tribes of Judah and Benjamin, having respect to the promise of God that he would give to the *Seed* of David his father's throne, remained faithful in their allegiance, when the kingdom of Israel revolted. This passage gives a more peculiar significance to the inscription over the cross of Him who said, "I am King of the *Jews*." The Division of the land into its various portions is in the following order, beginning at the north border, and descending southward: The portions of Dan, of Asher, of Naphtali, of Manasseh, of Ephraim, of Reuben, and of Judah (xlvi. 1—7); next of the Holy Portion or "Holy Oblation four square," offered unto the Lord (xlvi. 8—22); then follow the portions of the remaining tribes, of Benjamin, of Simeon, of Issachar, of Zebulun, and of Gad." (xlvi. 23—28.) And "this is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their portions, saith the Lord God." ver. 20. But in this Division is to be noticed another and most remarkable circumstance. Besides the ancient city of Jerusalem which is to be rebuilt, and in which the Sanctuary of the Lord is to be re-erected, particular mention is here made of another City of nearly ten miles square, separated by the portion of the Levites, twenty miles in breadth, from that in which the Sanctuary is placed: "And the five thousand that are left in the breadth, over against the five and twenty thousand, shall be a profane place for THE CITY, for dwelling and for suburbs, and the City shall be in the midst thereof," ver. 15. The measurements of this city with its suburbs follow; and it is added, "And the residue in length, over against the Oblation of the Holy Portion, shall be ten thousand eastward and ten thousand westward, and it shall be over against the Oblation of the Holy Portion; and the increase thereof shall be for food unto them that serve THE CITY. And they that serve THE CITY shall serve it out of all the tribes of Israel." Ezek. xlvi. 15—19. These three compartments, into which

the Holy Oblation is divided, consisting of two of ten thousand reeds each, in breadth, and one of five thousand, all being of equal length, render it in whole a square of fifty miles: "All the Oblation shall be five and twenty thousand by five and twenty thousand; ye shall offer the Holy Oblation four square with the possession of THE CITY." Ezek. xlviii. 20.

This remarkable allotment offered to the Lord, it is to be observed, is situated nearly in the centre of the different portions of all the tribes of Israel, "between the border of Judah and the border of Benjamin," and it is said, "shall be for THE PRINCE." After describing the boundaries of the remaining five tribes of Israel, (the relative situation of which is also different from what they were formerly,) and again adverting to the measurements of this remarkable City, with the number and names of its gates, the prophecy closes by declaring of it, that "The *name* of THE CITY from that day shall be, THE LORD IS THERE."*

SECTION VII.

ISRAEL THE MOST HIGHLY HONOURED NATION.

DEGRADED as Israel now is and has long been, when restored they shall be highly esteemed among the nations, and perpetually enjoy the peculiar favor of God. The promises of this are numerous. And in quoting a few, it will not be necessary, on this head, to prove their reference to future times, this being universally admitted. But, being very generally claimed, like the promises of previous Sections, as the property of the entire *Christian Church*, we must still endeavour to ascertain their rightful owner.

One of these delightful predictions is given by the prophet Isaiah: "For *Zion's* sake will I not hold my

* To some other particulars concerning this City we shall have occasion to advert in the 23d Section, on the New Jerusalem.

peace, and for *Jerusalem's* sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the *Gentiles* shall see thy righteousness, and *all kings* [or kingdoms] *thy glory*; and thou shalt be called by a new name which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt *no more* be termed *Forsaken*, neither shall *thy land* any more be termed *Desolate*; but thou shalt be called Hephzi-bah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." Is. lxii. 1—5. As it is the literal Jerusalem which has been termed "Forsaken," and the literal land of Israel which has been termed "Desolate," so surely it is the literal city and land which will be "no more" so called, when this promise is fulfilled. The distinction between the Gentiles and those apostrophized by the prophet, is besides clearly expressed: "The *Gentiles* shall see *thy* righteousness." It is not therefore their *own* but *Jerusalem's* righteousness, (as is common in all languages, the *place* for the *people*;) which the Gentiles shall see; and accordingly the prophecy proceeds; "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace, day nor night. (Ye that make mention of the Lord, keep not silence; and give Him no rest, till he establish, and till he *make Jerusalem a praise in the earth*.) The Lord hath sworn by His right hand, and by the arm of his strength, Surely I will *no more* give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast labored: but they that have gathered it shall eat it, and praise the Lord; and they that have brought it together shall drink it in the courts of my holiness." ver. 6—9. That it is the literal Jerusalem (the city for the people) that is addressed, is thus more obvious. It is the literal Israel's "*corn*" that has been meat for their "*enemies*," and the wine for which *they* laboured have strangers

drunk. It will, therefore, be in the literal Israel's better days that this shall "no more" be the case, even when the Lord shall make the now forsaken Jerusalem "a praise in the earth." And accordingly, in the following verse the call is made to "prepare the way" for their restoration: "Prepare ye the way of the people." And when their highway has been "cast up," and when the "stones" which impede them in their journey Zionward, have been removed; and when a "standard" has been elevated, around which they may rally; and when their "Salvation" shall have come, then men "shall call them, The Holy People, the Redeemed of the Lord, and, [again apostrophizing Jerusalem,] *thou* shalt be called, Sought out, [in contrast to her name during the dispersion,] a city *not* forsaken." ver. 11, 12.

In this bold but beautiful figure of *personification* the Lord again addresses Zion: "Surely the *isles* shall wait for me, and the *ships of Tarshish first, to bring thy sons from far*, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and *their kings* shall minister unto thee; for in my wrath I smote thee, but in my favour have I had mercy on thee. Therefore thy gates shall be open continually, they shall not be shut day nor night, that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. . . . The sons also of those that afflicted thee shall come bending unto thee; and all they that despised thee bow themselves down at the soles of thy feet; and they shall call thee, The City of the Lord, the Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated; so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass,

and for stones iron: I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but *the Lord shall be unto thee an everlasting light, and thy God thy glory.* Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous; they shall *inherit the land* for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time." Is. lx. 9—22.

There are few prophecies more frequently misapplied than this, and there are few that have a greater number of marks by which we may distinguish its proper objects. A single glance at the whole chapter is sufficient to prove its application to the literal Israel, and we have therefore quoted at some length. The prophecy abounds with beautiful *figures*, but they are figures having no reference to the Gentile church.* Throughout, a distinction is maintained between "the Gentiles" and those to whom the prophecy immediately relates. It is figuratively addressed to *Zion*, as representing the people of Israel, the "sons" brought "from far." These have the *attendance* of the *Gentiles*, from whom they are clearly distinguished: "The Gentiles *shall come to thy light*;" and "the forces of the Gentiles shall come *unto thee*"—pointing out a perfect distinction between those *coming* and those to whom they *do come*. When Zion's "sons" are brought "from far," they shall bring

* Though often overlooked, there is a wide difference between *figurative language* and that which is sometimes called *spiritual*. The former may be used for the illustration of any subject, but the power of the latter is uniformly exercised in clustering blessings of every nature (and sometimes incongruously enough) around the Gentile church. Figurative language, properly applied, is equally elegant and useful; but the end the other is frequently made to serve is only an abuse of words.

“ their silver and their gold with them.” This accords with other predictions concerning their restoration, but it is sometimes applied to the converts to Christianity consecrating their wealth to the service of the Lord. But although this is a duty to which believers are bound to attend, it has nothing to do with the prediction before us. It is Israel’s bringing their valuable property with them when they shall return *from far*, from those countries into which they have been led captive. But the sons of Zion are not merely to bring their wealth with them, but they are *themselves* to be brought; and that by a *conveyance*, the mere mention of which should be sufficient to prevent its ever being applied to the Gentile church: “ And *the ships* of Tarshish first bring thy sons from far.” ver. 9. “ Ships,” while perfectly suited, and really requisite, for the restoration of Israel from many of the lands into which they have been scattered, are quite unnecessary as a mode of admission to the *fellowship of the church*. Farther, it was the literal Israel, and not the church, whom God “smote” in His “wrath;” it was the literal Israel whom the nations “afflicted” and “despised,” who were “forsaken” and “hated;” and to them, in happy contrast to their past and present state, does the promise apply: “Violence shall *no more* be heard in *thy land*; wasting nor destruction within *thy borders*.” ver. 18. And as their being brought “from far,” accords with the predictions contained in preceding Sections, so also with these do the promises harmonize that Israel “shall be all righteous,” and that “they shall *inherit the land* for ever;” and that they shall be greatly multiplied: “A little one shall become a thousand, and a small one a strong nation.” May the Lord “hasten it in His time!”

With such numerous checks, it is surprising that any of God’s people should seek to alienate the prophecy from those to whom it has been given. The promises are conceived to be too great, and the prediction too sublime, to refer to the debased, despised, oppressed, and infidel Hebrews. But God’s ways are not as our ways, nor His thoughts as ours. Of the aggravation of their past and present guilt, *man* cannot form so cor-

rect an estimate as the Holy Spirit, and none can speak more decidedly the language of its just condemnation than does the word of God. Yet, for His own glory, Jehovah hath "chosen Zion; He hath desired it for His habitation." He will yet "clothe her priests with salvation; and her saints shall shout aloud for joy." (Ps. cxxxii. 13—16.) It is not to *apostate* Israel, but to Israel reclaimed from the error of their ways, that such abundant glory is reserved. When they shall obtain external homage, they shall be possessed of internal grace. The prophecy itself declares that their "people shall be all righteous;" and to the period of their conversion does the apostle Paul also place its fulfilment, while he gives the whole weight of his inspired testimony to the legitimacy of its application to the literal Israel. The verses we have quoted form part of a prediction which is continued from the preceding chapter, the conclusion of which, (slightly accommodated, being quoted from the Greek translation of the Seventy,) the apostle adduced to the Romans, applying it directly to the literal Israel: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, [how much needed, and how much neglected is the admonition now] that blindness in part is happened to ISRAEL, *until* the fulness of *the Gentiles* be come in; and so *all* Israel shall be saved; as it is written, [Is. lix. 20.] There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them when I shall take away their sins." Rom. xi. 25—27. Here the apostle, expressly drawing a distinction between the Hebrews and the Gentiles—a distinction unequivocally maintained throughout his argument—proves his position, concerning the future national salvation of Israel, by the quotation of a portion of the very prophecy we have already been considering. But had that prophecy been given in promise to *the Gentile church*, rather than concerning the literal Israel, who had then been "broken off because of unbelief," its evidence would have been altogether inadmissible. The apostle's proof would be at once rendered worthless by such a supposition. His

argument evidently rests upon the fact of the prediction referred to having been given in favour of those whose "fall" was "the riches of the world," and "the diminishing of them the riches of the *Gentiles*;"—which fall shall continue "until the fulness of the *Gentiles* be come in," or till the close of the present *Gentile* dispensation.

Higher sanction cannot be required in favour of the interpretation already given of the above sublime prediction, as applicable to the Hebrew nation; to whom we have seen it is absolutely limited by the language of the prophecy itself. And we are thus admonished of the error of transferring to the *Gentile* church blessings pronounced on Israel. In general, the slightest examination of the context is sufficient to show to whom any prophecy refers; and this is particularly the case in the predictions concerning the honour which Israel shall obtain after their restoration. We quote another, parts of which are subjected to the same misapplication so often noticed: "I will make all *my mountains of way*," saith the Lord, "and my highways shall be exalted. Behold, these shall come from far: and, lo, these from the north and from the west: and these from the land of *Sinim*. Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted. But *Zion* said, the Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palm of my hands; thy walls are continually before me. Thy children shall make haste; thy destroyers, and they that made thee waste, shall go forth of thee. Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth. For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of

the inhabitants, and they that swallowed thee up shall be far away. The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me : give place to me that I may dwell. Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro ? and who hath brought up these ? Behold, I was left alone ; these, where had they been ? Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people : and THEY shall bring THY sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing-fathers, and their queens thy nursing-mothers : they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet : and thou shalt know that I am the Lord : for they shall not be ashamed that wait for me." Is. xlix. 11—23.

In the preceding Sections, it has been fully shown *who* they are, that at the commencement of the Millennium, shall come "from the north and from the west, and from the land of Sinim." It has also been ascertained, to what *Zion* it has been said, "*thy* children, shall make haste ;" that it is that *Zion* which the destroyers have so long made "*waste* ;" she who yet complains, "I have lost [by dispersion] my children, and am *desolate*." It is the same *Zion* whose "sons and daughters" are brought to their own land,—brought *by* friendly "Gentiles." The pen of Inspiration here clearly draws the distinction so often overlooked by those interpreters who refer such predictions to the Gentile church ; "Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people ; and they shall bring *thy* [*Zion's*] sons, and *thy* daughters shall be carried upon *their* shoulders"—a beautiful figure of the tender and affectionate solicitude which believing Gentiles shall yet feel in the interests of God's ancient people, and the assistance they shall render in their restoration. The figure is still continued in language which proves that the restoration of Israel to their land, will, at a future time, in some countries at least,

become an object of royal concern; and that the homage of the rulers of nations, in their official capacity, shall be presented to them: "*Kings* shall be thy nursing-fathers, and queens thy nursing-mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet." What a change must be effected in the minds of men, when the Lord shall have "turned again the captivity of Zion!"—when, instead of being "spoiled evermore," Israel shall "eat the riches of the Gentiles"—when, instead of their "old desolations," "the sons of strangers shall build up their walls"—when instead of the oppression and tyranny they everywhere experience, "the nation and kingdom that will not serve them shall perish."

The assistance rendered by Gentiles to Israel in returning to their own land is beautifully recognized in Scripture Prophecy as a service done to God, and they themselves are acknowledged as a "present" to Him. "In that time shall *the present* be brought *unto* the Lord of hosts, of a people scattered and peeled, (and *from* a people terrible from their beginning hitherto,) a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the Mount Zion." Is. xviii. 7. The "time" referred to in the context is one of great commotion and distress; a period deeply interesting to "*ALL the inhabitants of the world*, and dwellers on the earth." ver. 3. In this time of awful trouble shall the restoration of Israel take place. (Dan. xii. 12.) They shall be aided in their return by others. The love of a *mighty people* shall be excited in their behalf; the love of a *Christian* people, for they shall bring Israel as a present "*unto the Lord*"—even *literal* Israel, the people who have been "scattered and peeled." They shall bring them not merely into the *fellowship of the church*, but to a particular *place*,—"the place of the name of the Lord of hosts," which place is "the Mount Zion."

"And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the *waste cities*, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of

the alien shall be your plowmen and your vine-dressers. But ye shall be named the Priests of the Lord; men shall call you the Priests of our God; ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves." Is. lxi. 4—6. In these verses it is evident, that those thus honoured are not Gentiles, but a people distinguished from them. *They* shall eat the *riches* of the *Gentiles*, but are themselves that people who, in Scripture Prophecy and in Gospel narrative alike, are contrasted with them. They are those whose "waste *cities*" need to be repaired, and whose "*former desolations*" require to be raised, "even the desolations of *many generations*." When again they shall possess their land in peace and in security, and when blessed with the forgiveness and especial favour of God, Gentiles shall willingly be their servants in tending their flocks, in cultivating their fields, and in dressing their vineyards; while they themselves are more honourably occupied in the service of God,—"*but YE* shall be named the Priests of the Lord; and men shall call *you* the Ministers of our God." The Lord "shall cause *them that come of Jacob* to take root; Israel shall blossom and bud, and fill the face of the world with fruit." Is. xxvii. 6. "And it shall come to pass when ye shall be multiplied and increased in the land, in those days, saith the Lord, *they shall say no more*, THE ARK of the covenant of the Lord; neither shall it come to mind, neither shall they remember it, neither shall they visit it, neither shall that be done any more. *At that time* they shall call *Jerusalem* THE THRONE of the Lord, and all nations shall be gathered into it, to the name of the Lord, to Jerusalem; neither shall they walk *any more* after the imagination of their evil hearts." Jer. iii. 16, 17. That this is the period of the Millennium, the last sentence sufficiently indicates. It is also connected immediately with the restoration both of Israel and of Judah, (ver. 18.) the context having been already considered. "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, *even the first dominion*, THE KINGDOM shall come to the daughter of Jerusalem." Mic. iv. 8. This is also at the future restora-

tion of Israel and Judah, when the Lord shall "assemble her that halteth," and "gather her that is driven out." ver. 6, 7. "In that day shall the *Lord of Hosts* be for a *crown of glory*, and for a diadem of beauty *unto the residue of his people.*"* Is. xxviii. 5.

SECTION VIII.

JERUSALEM REBUILT AND ENLARGED.

PART of the provision made for the long-dispersed, out-cast, and despised Israel, is the rebuilding of Jerusalem, the capital, and formerly the glory of their land. "Thus saith the Lord, Again there shall be heard in this place, which ye say shall be desolate without man and beast, even in the city of Judah, and *in the streets of Jerusalem*, (that are desolate without man, and without inhabitant, and without beast,) the voice of joy and the voice of gladness; the voice of the bridegroom and the voice of the bride; the voice of them that shall say, Praise the Lord of Hosts." Jer. xxxiii. 10, 12. That this promise refers to future times is evident from its being when the Lord will cause both "the captivity of *Judah* and the captivity of *Israel* to return," ver. 7; and "in those days shall Judah be saved, and *Jerusalem* shall dwell *safely*; and this is the name wherewith she shall be called, *THE LORD OUR RIGHTEOUSNESS.*" ver. 16. Such descriptions of the *safety* and *holiness* of Jerusalem cannot apply to any part of her previous history, but refer decidedly to the period of the Millennium.

A similar prediction concerning the rebuilding of

* Much of the difficulty which many experience in believing that these sublime and gracious promises shall really be accomplished, arises from their estimating God's designs concerning the future by present appearances, and from their always viewing the predictions with reference to human probability. But it ought to be remembered, that if "the Lord has spoken good concerning Israel," that what He has promised he is able also to perform. It is charged as an aggravated part of the provocation in the wilderness, that they "tempted God, and *limited* the Holy One of Israel." Ps. lxxviii. 41.

Jerusalem, is given by Jeremiah, although "the city" is not expressly *named*: "Thus saith the Lord, Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places: and *the city* shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving, and the voice of them that make merry; and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. Their children also shall be *as aforetime*, and their congregation shall be established before me, and I will punish *all* that oppress them. And their nobles shall be of themselves, and their GOVERNOR shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me; for *who is this that engaged his heart to approach unto me?* saith the Lord." Jer. xxx. 18—21. This refers clearly to the future restoration of Israel. The felicity and increase described, cannot apply to their return from Babylon; while its connection with the destruction and overthrow of *all* their enemies carries forward our views to the commencement of the Millennium as the period to which it relates: "*All* they that devour thee shall be devoured; and *all* thine adversaries, *every one of them*, shall go into captivity." ver. 16.

The city shall not only be rebuilt, but Prophecy significantly points to its occupation of the same site on which it formerly stood. In the above prediction it is marked with emphasis, "And the City shall be builded upon *her own heap*." The same thing is declared by Zechariah: "And Jerusalem shall be inhabited again *in her own place*, even in Jerusalem." Zech. xii. 6. This is repeated by the same prophet in another chapter, which contains some additional circumstances of interest: "And the Lord shall be King over all the earth; in that day shall there be one Lord and his name one. *All the land* shall be turned as a plain from Geba to Rimmon south of Jerusalem; and it [Jerusalem] shall be lifted up, and inhabited *in her place*, from Benjamin's gate unto the place of the first gate unto the corner gate, and from the tower of Hananeel unto the king's

wine-presses. And men shall dwell in it, and there shall be *no more* utter destruction; but Jerusalem shall be *safely* inhabited." Zech. xiv. 9—11. The futurity of the fulfilment of this prediction is alike evident from its close and commencement. It refers to the time when "the Lord shall be king over *all* the earth," when our prayer shall be answered, "Thy kingdom come." There shall then be "*no more* utter destruction;" but Jerusalem being rebuilt, "shall be *safely* inhabited," and this re-erection will be "in *her place*." It is not so obvious where "the king's wine-presses" formerly were, although we apprehend they may have been without the city; and if so, that this is an intimation of the future *enlargement* of Jerusalem. But the point to which we at present direct attention is to the circumstance of a portion of the *land* being "turned into a *plain*." This is to be "from *Geba* to *Rimmon*." The former was a city situated in the tribe of Benjamin; it was built by Asa, king of Judah, and was one of the "thirteen cities given to the sons of Aaron." There were *two* Rimmons; the one in the tribe of Zebulun, toward the northern boundary of Palestine; the other in the tribe of Simeon, on the border of Edom. The prophecy distinguishes these, and refers to the latter as that "*south* of Jerusalem." There is, therefore, no reason to doubt that the prediction is to be understood literally; although the change referred to be of a miraculous nature.

That the city is to be greatly enlarged is evident from the following prediction: "Behold the days come, saith the Lord, that *the city shall be built* to the Lord from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth *over against it* upon the hill Gareb, and *shall compass about* to Goath. And the whole valley of the dead bodies, and of the ashes, and *all the fields* unto the brook of Kidron, unto the corner of the horse-gate toward the east, shall be holy unto the Lord; it shall *not* be plucked up nor thrown down *any more* for ever." Jer. xxxi. 38—40. The city shall not only "be built" to all its former dimensions, but a considerable enlargement is

evidently described. The precise extent of this, however, it is difficult to ascertain, as we nowhere else find mention made of either Gareb or Goath. But the lute by which Jerusalem is *measured* going "*forth* over against" the one, and *compassing* "*about unto*" the other, it may be inferred they were at some distance from the city. But it shall include what evidently formed no part of the city formerly, "*the whole valley* of the dead bodies, [near to Golgotha, and supposed by some to be so called from the bodies of malefactors being exposed or interred there,] and of the ashes [supposed to be named from the ashes of the sacrifices thrown there] and *all the fields* unto the brook of Kidron," or Cedron, which runs south-eastward, along the east side of Jerusalem, through the valley of Jehoshaphat, also called the valley of the son of Hinnom. Without pretending to determine its precise limits, it is sufficient to prove its future enlargement, that *the city* is then to embrace within its bounds what formerly were the adjoining "*fields*."

It shall then be remarkable, not merely for its enlarged accommodation, but eminent for its holiness: "Thus saith the Lord, *I am returned unto Zion*, and will dwell in the midst of *Jerusalem*, and Jerusalem shall be called a City of Truth; and the mountain of the Lord of Hosts, The Holy Mountain. Thus saith the Lord of Hosts, there shall yet old men and old women dwell in *the streets* of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof. Thus saith the Lord of Hosts, If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the Lord of Hosts." Zech. viii. 3—6. Some of these characteristics Jerusalem has never yet possessed, and the prediction has internal evidence of its referring to the *holy* and *happy* Millennial Day. It is evidently subsequent to the restoration of both "*the house of Judah* and the house of *Israel*;" (ver. 13.) and is after the Lord should have "*scattered*" the inhabitants of "*Jerusalem*" with

a "whirlwind among *all* the nations whom they knew not." (vii. 7, 14.)

In another prediction, universally referred to the Millennial period, the Lord thus promises: "Behold I create *Jerusalem* a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be *no more* heard in her, nor the voice of crying And they shall build *houses* and inhabit them; and they shall plant *vineyards*, and eat the fruit of them." Is. lxxv. 18—21. "And I will restore thy *judges* as *at the first*," saith the Lord, "and thy *counsellors* as at the beginning: Afterward thou shalt be called, The City of Righteousness, The faithful City." Is. i. 26.

SECTION IX.

THE WHOLE EARTH BLESSED IN ISRAEL'S RESTORATION.

IN again bringing His ancient people to the Land of Promise, the Lord will eminently promote his own glory, while their own restoration will be attended with the most blessed effects to all the earth. His promise is, "I will make *them*, and *the places* round about *my hill* a *blessing*, and I will cause the shower to come down in his season; there shall be showers of blessing. And the *tree of the field* shall yield her *fruit*, and *the earth* shall yield her *increase*; and they shall be safe in *their land*, and shall know that I am the Lord, *when* I have broken the bands of their yoke, and *delivered them* out of the hand of those that served themselves of them." Ezek. xxxiv. 26, 27. This is so manifestly the literal Israel, that we deem it altogether unnecessary again to refer for proof to its context, formerly considered. Nor has the promise been yet fulfilled, for then they shall not "bear the shame of the heathen *any more*." ver. 29.

"And I will cause the captivity of *Judah*, and the

captivity of *Israel* to return, and will build them *as at the first*. And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me. And it shall be *to me* a name of *joy*, a *praise*, and an *honour*, before *all* the nations of the earth, which shall hear all the good that I do unto them; and they shall *fear* and tremble for all the goodness and for all the prosperity that I procure unto it." Jer. xxxiii. 7—9. And will it not excite a burst of surprise from those in the *church*, who ought from the word of God to be previously aware of the Lord's designs of "goodness" and "prosperity" to His ancient people? Why should that which God himself declares shall be to Him "a name of *joy*, a *praise*, and an *honour*," be so obstinately rejected or so reluctantly received by any of His chosen?

"I will direct their work in truth, and I will make an everlasting covenant with them. And their seed shall be *known* among *the Gentiles*, and their offspring among the people: All that see them shall acknowledge them, that they are *the seed which the Lord hath blessed* For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before *all people*." Is. lxi. 8—11. This shall be when they "repair the *waste cities*, the desolations of *many generations*;" when "they shall rejoice in their portion," and when, for the "shame" they have endured, "*in their land* they shall possess the double." ver. 4—7.

"And it shall come to pass, that as ye were a curse among the heathen, O house of *Judah*, and house of *Israel*; so will I save you, and *ye shall be a blessing*." Zech. viii. 13. This being subsequent to the restoration of *both* kingdoms from "among the heathen," proves clearly that it is yet unaccomplished." "But now, I will not be unto the residue of this people, as in the former days, saith the Lord of Hosts; for the seed shall be prosperous, and the vine shall give her fruit, and the ground shall give her increase, and the heavens shall

give their dew ; and I will cause the *remnant of this people* to possess all these things." ver. 11, 12. "And the remnant of Jacob shall be *in the midst of many people as a dew from the Lord*, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." Micah v. 7. This shall be after their restoration, and when their last oppressor shall be destroyed ; when the "Ruler in Israel" shall deliver them from "*The Assyrian*, when he cometh into our land, and when he treadeth within our borders;" when they shall "raise against him seven shepherds and eight principal men, and they shall waste the land of Assyria with the sword;" (ver. 2—6) which is generally acknowledged to be at the period of their future restoration.

SECTION X.

MILLENNIAL FELICITY OF THE INFERIOR CREATION.

UNDER every aspect in which it can be viewed, the coming Millennium forms matter of delightful anticipation. Uniting with its bright manifestation of the glory of God the general holiness and well-being of men, the heart which desires it not must be pronounced destitute alike of the principles of Piety and the feelings of Philanthropy. In considering some of the prophecies concerning its holiness and happiness, our views are at once carried back to the early scenes of Eden's bliss, and we recall the delightful remembrance of unfallen man surrounded by the various tribes of animate creation sporting in peace and undisturbed security. Who that witnesses from day to day the sufferings of useful animals, under man's oppressive toils and outrageous cruelty, desires not ardently the time of their release? The pangs they are made to endure from these and other causes have been entailed upon them by man's transgression. Until Paradise was defiled by sin, harmony and love universally prevailed. Before corruption en-

tered the human heart, ere the Wicked One acquired his dire ascendancy over the lord of this lower creation, the inferior animals possessed not even their destructive and offensive tendencies. Till then, those which are now distinguished by untameable ferocity, without reluctance acknowledged man's supremacy, and submitted to his sway. But Sin wrought a woeful change. Man himself having rebelled against his bountiful Creator, Heaven made him read the reproof of his ingratitude in the dread, and insubordination, and fierce defiance, of animals which were wont to yield unto his will. And thus it has continued. Successive generations have passed away, and the same features of rebellion characterize man towards his Maker, and the lower tribes toward their lord. But thus it will not always be. Heaven hath decreed a better day as yet to dawn. Satan shall shortly be despoiled of his usurped dominion; and the blessing of the Lord shall again descend upon a regenerated earth. "Times of the *Restitution* of all things" He hath purposed from eternity, and announced to His church "by the mouth of all his holy prophets since the world began." When man shall be brought into subjection to the blessed Saviour, the inferior animals shall also be restored to that state of submissive docility in which they originally were in Eden's garden, when, Heaven-directed, they came to Adam, each and all, to receive their names. Then shall their mutual antipathies be destroyed, and harmonious association with man be restored—a felicity which shall extend to the various tribes of beasts, birds, and creeping things.

This is represented to us by the prophet Hosea, as the result of "a covenant" made by the Lord in favour of His people, when he shall have taken away their transgressions: "And it shall be at that day, saith the Lord," referring to the period of their restoration, "that thou shalt call me Ishi, [my man-husband;] and shalt call me no more Baali, [my lordly husband,] for I will take away the names of Baalim out of her mouth, and they shall *no more* be remembered by their name. And in that day will I make a covenant for them with the

beasts of the field, and with the fowls of heaven ; and with the creeping things of the ground ; and I will break the bow, and the sword, and the battle, out of the earth, and will make them to lie down safely." Hos. ii. 16—18. The evil propensities of man, and the antipathies of the lower creation, will be destroyed together "in that day." So it is elsewhere predicted, in the Millennial day men "shall beat their swords into ploughshares, and their spears into pruning-hooks ; nation shall not lift up a sword against nation, neither shall they *learn war* any more." And in the prediction before us, it is the promise of the Lord that when the time of his "covenant" with the inferior animals in favour of his people shall arrive, He shall also "break the *bow* and the *sword* and the *battle*," from the earth. Instruments of war shall be rendered unnecessary, as war itself will not be practised. Neither will "the *bow*" be handled against the lower creation. God having made a covenant *with* them, "for" his people, so also will he break the *bow* that these animals may be allowed to "lie down *safely*." But if *they* are to be secure against the aggressions of men, so also will the peace and safety of men be uninterrupted by *their* attacks, and unthreatened by their opposition. God's covenant is "*with*" them, "for" his people. This covenant is not confined to one class of animals, but embraces at once "the *beasts* of the field," "the *fowls* of heaven," and "the *creeping things* of the ground." All the tribes which men are made to fear, are thus included. How perfectly distinct is the prediction ! yet its truths are disbelieved. Beasts, birds, and reptiles, are all supposed by many to be only "*wicked men*." But God makes no covenant with "*wicked men*." On the contrary, He everywhere threatens to *destroy* them. And it deserves to be noticed how precise is the language employed above. He will "make a *covenant*" with the lower creation—beautifully expressive at once of their continued existence, and the cessation of their enmity ; but the instruments of war and of cruelty He threatens to "**BREAK**" "*out of the earth*." They shall altogether *cease* to have existence.

A similar prediction, concerning the same time, and pressing more fully the change upon the natures of the Inferior Animals, is given by the prophet Isaiah: "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of His roots. . . . and righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion, and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox, and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den, ["adder's," *marg.*] They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea." Is. xi. 1—9. In the prophecy already considered, it is predicted that the various animals shall "lie down safely." This might have been considered as proof of the eradication of their mutual antipathies *toward each other*, as well as their relief from that fear of and enmity to man by which they are at present characterized; for unless the former were also removed, they could not lie down "*safely*." But in the prediction last quoted, their mutual cordiality is explicitly foretold. The meekest and the most ferocious, the least suspecting and the most crafty, the unresisting and the most courageous,—all mingle here in harmonious concert. The ravening wolf shall cease to injure the innocent lamb, and the forest-prowling leopard to tear the kid; the cow and the bear shall graze together; and the king of the forest, no longer glutting in blood, shall partake of oxen's food; the venomous asp and adder shall become harmless, and children without dread engage them in sport.—And how beautifully introduced is the reason of all this: "FOR *the earth shall be full of the knowledge of the Lord, as the waters cover the sea.*" As the sin of man, in departing from the living God, was the cause of all the discordance introduced into this lower world, so when he is brought again to the allegiance due to

his Maker—when the knowledge of the Lord shall become universal, and man everywhere submits to the sceptre of His Son—then shall the curse of enmity be removed, and all be restored to happiness and peace. As man's rebellion unfitted him for properly exercising power over the Inferior creation;—when he would have employed them in unhallowed subserviency to the execution of his own rebellious schemes against the Most High—then was he deprived of his hitherto unlimited authority; the submission of all was rendered reluctant, and the fealty of many absolutely refused. But when the power of the First and great Seducer is destroyed from the earth, when the reign of universal holiness has commenced; and when, by cordial attachment to God through His Son, man shall have become fit to be again entrusted with primeval authority, under Christ he shall again stand forth as the honoured and acknowledged lord of all the inferior creation.

Notwithstanding of its particularity, however, the above prediction is also supposed to foretell merely a great change on the dispositions of *men*. Every thing stands opposed to such an opinion, and we cannot discover a single circumstance from which it derives the slightest support. The very fact into which the *whole* prediction is thus explained, is itself included, as a separate and distinct *part* of it. There is therefore no reason for *substituting* the destruction of wicked men from the earth *for* the change upon the natures of these animals, *both* being equally predicted. Besides what we have already quoted concerning the wolf and the lamb, &c., of the Branch it is predicted, only two verses before, that “with the breath of his lips shall He *slay the wicked.*” ver. 4. What need is there then of supposing that all the promises which follow, concerning the inferior animals, mean nothing else than what is thus already predicted in language so distinct and appropriate? The substitution becomes the more unwarrantable too, from the fact of this change being expressly predicted as a circumstance *additional*, both to the destruction of the wicked and the righteous reign of the Branch: “With righteousness shall He judge the poor,

and reprove with equity for the meek of the earth ; and He shall smite the earth with the rod of his mouth, and with the breath of his lips *shall he slay the wicked* ; and righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins ; *the wolf ALSO shall dwell with the lamb,*" &c. It is thus evident, that both do not mean the same thing ; but that when the one shall take place, so "*also*" shall the other. The truth that the wicked shall then be slain, rests on no higher authority than does that of the change upon the natures of the animals mentioned.

A similar prediction is given by Isaiah, towards the close of his prophecy, in which one additional circumstance is introduced : "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock ; and *dust shall be the serpent's meat.* They shall not hurt nor destroy in all my holy mountain, saith the Lord." Is lxxv. 25. In neither of the preceding quotations was the food of the serpent noticed. From this we are informed that "*dust*" alone is assigned to it. This was part of the curse originally pronounced upon the serpent as the instrument of man's fall. While therefore the effects of sin, in entailing upon the creatures a spirit of enmity, shall then cease to operate, a stigma is still left upon one of them. The feeling of enmity to man and to other animals is to be taken away, even from the serpent tribe ; but, probably as a remembrancer of its having been the instrument employed by Satan in beguiling the mother of all, the serpent is doomed to feed on dust during that dispensation in which the Evil One himself shall be chained, incapable of practising his wiles on man. And does not this peculiarity also indicate the fact of these animals being really referred to ? But those who *spiritualize*, as it is called, all the predictions concerning the inferior animals attend little to such distinctions. Even accurate classification is wholly overlooked, when they equally convert into men of one character and disposition all the "beasts of the field, and the fowls of heaven, and the creeping things of the ground." Although every circumstance indicates their being designed to be under

stood in their natural sense, the lion and the leopard, the wolf and the bear; the ox, the cow, and the calf; even the asp and the cockatrice are all transformed with ease: and, however dissimilar in their natures and habits, all become men of holy character and harmless dispositions. Consistency would require that the little *children* too, whether weaned or only at the mother's breast, for whom these animals will, by the predicted change, be rendered safe play-mates, should also be made to grow to the perfect stature of harmless manhood. The circumstance of children being introduced into the prophecy, and that in contradistinction both to lions and lambs, to leopards and kids, is additional proof that *both* are to be regarded in their natural sense, if *either* be. The whole circumstances form evidence sufficient to prove, (should the *language* of such predictions require confirmation,) that upon the natures of the Inferior animals, a great, a miraculous change will be effected at the Millennial Day.*

SECTION XI.

THE REDEEMER'S MILLENNIAL REIGN.

It has already been seen, from some of the preceding

* As we shall have frequent occasion to controvert the opinions advanced by the Rev. Dr. Hamilton of Strathblane, in his recent publication against Millenarianism, we owe it to him here to mention, that although he tumultuously opposes the doctrine of Christ's Personal Reign, he seems also to reject all the ordinary work of transformation of the inferior animals. Viewing the predictions in their natural sense, he says, (p. 69,) they "evidently imply that both the human race and the *brute* creation are to be then preserved, and that it [the Millennium] is to be a period of uncommon felicity to man *and* *beast*." But it is not easy to reconcile this miraculous restoration of the natures of the inferior animals to the pacific state in which they were before the fall, with his opinion (p. 134) that the Millennium, in which this wonder will be witnessed, is to be realized by the mere "general diffusion of religious knowledge and prevalence of Christian principles." The Scriptures are silent as to the mode of this change of nature, but that it must be miraculous requires no proof to show. It is one of the many wonderful displays of love which Christ, the God of nature, will make at His return.

passages, that during this period of uninterrupted felicity, the kingdoms of this world will be under the Redeemer's sway. By his sufferings and death he has purchased redemption for his people, and in our nature obtained from the Father a promise of the uttermost parts of the earth for His possession. We see not yet, indeed, all things put under him; but Jehovah has declared his decree, and will in due time carry it into execution.

It is not the object of the present Section to prove Christ's stay *on earth* during the Millennium. This being the subject of the following Section, we confine ourselves at present to the selection of passages in proof merely of the Saviour's *Millennial reign*. This is explicitly declared in those which follow: "And in the days of these kings *shall the God of heaven set up a Kingdom* which shall never be destroyed; and *the Kingdom shall not be left to other people*, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Dan. ii. 44. "I saw in the night visions; and, behold, one like the Son of Man *came with the clouds of heaven*, and came to the Ancient of days, and they brought Him near before Him. And *there was given Him dominion, and glory, and a Kingdom*, that all people, nations, and languages, should serve him. His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed . . . And the kingdom, and dominion, and *the greatness of the kingdom UNDER the whole heaven*, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. vii. 13, 14, 27. In these verses we have declared the future setting up of a heavenly kingdom—a kingdom established by God himself, and which "shall not be left to other people." Though celestial in its origin, and having its government committed to the Son of Man, and administered by His saints, it is still on the earth, being "under" the heaven. It is, however, *universal*, being "under the *whole heaven*," and includes "all dominions." *The time* of its establishment and the *manner* of Christ's coming are here also introduced, but these

being subjects of future consideration, we do not now advert to either.

This is a theme very frequently touched, and not unfrequently dwelt upon by all the inspired bards. In the following Psalm, as in many others, it has blended with it the Restoration of Israel, whose song of triumph on that occasion it evidently is: "O clap your hands all ye people, shout unto God with the voice of triumph; for the Lord Most High is terrible: He is a great King over all the earth. He shall subdue the people under us, [Israel,] and the nations [by whom they have been oppressed] under our feet. He shall choose our inheritance for us, [alluding probably to the New Division of the Holy Land,] the excellency of *Jacob* whom he loved. Selah. God is gone up with a shout, the Lord with the sound of a trumpet. [His triumphal approach.] Sing praises to God, sing praises. Sing praises unto our King, sing praises. *For God is the King of all the earth*; sing ye praises *with understanding*, [an exhortation to which more attention ought to be given;] God reigneth over the heathen; God sitteth upon the throne of his holiness. The princes of the people are gathered together, *even the people of the God of Abraham*; for the shields of the earth belong unto God; He is greatly exalted." Ps. xlvii. The restoration of Israel appears to be expressed in these "princes" being "gathered together." The term "Israel," which signifies "a Prince with God," was given to Jacob when, at Peniel, "as a prince he had power over the Angel and prevailed." This name was afterwards applied to his descendants, "the people of the God of Abraham," the "princes," apparently, in the above psalm, which clearly refers to Christ's Millennial Reign.

God is pledged in covenant to David to give this kingdom to his Seed, Christ: "I have made a covenant with my chosen; I have sworn unto David my servant, Thy Seed will I establish for ever, and build up thy throne to all generations . . . Also I will make Him, my first-born, *higher than the kings of the earth* Once have I sworn by my holiness that I will not lie unto David. His Seed shall endure for ever, *and His throne as the sun before me*. It shall be established for

ever as the moon, and as a faithful witness in heaven." Ps. lxxxix. 3—37.

In other predictions, this promise is intimately connected with the Restoration of Israel: "Behold the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of Righteousness to grow up unto *David*, and He shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith she shall be called, The Lord our Righteousness. For thus saith the Lord, *David shall never want a man to sit upon the throne of the house of Israel*; [from this time spoken of, when "in those days shall Judah be saved, and Jerusalem shall dwell safely;"] neither shall the priests, the Levites, want a man before me to offer burnt-offerings, and to kindle meat-offerings, and to do sacrifice continually... Thus saith the Lord, If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with *David* my servant, that he should not have a son to reign upon his throne,* and with the

* The Examiner in the Christian Instructor, already referred to, admits that "the tabernacle of God is to dwell with men, and the Son of David is to sit and rule on *David's* throne, in a sense that has not yet been accomplished." (p. 476) But we see no sense in which this can be fulfilled but literally. For, if he should say that nothing more is meant by this expression than that the influences of the Holy Spirit shall be plentifully shed upon the souls of men, we reply that this is no *new* sense; it is not a sitting upon the throne of David in any way. If we were at liberty to understand the promise, as referring to the Spirit's influences, then must we conclude, that the Son of David now sits and rules on *David's* throne, since every believer does enjoy these influences—to say nothing of the manifest impropriety of calling the souls of believers the throne of David. We do not see how it can, in any sense, be said, that the Mediator, by a continued residence in heaven, either sits or rules on *David's* throne, which was upon the earth. This appears to be a misapplication of language not to be imputed to the blessed Spirit, and very different from that admirable precision which characterizes the Holy Scriptures. It is to take a latitude of spiritualizing by which the most obvious meaning of any passage in Holy Writ may be explained away, or its meaning perverted to sanction the grossest heresies.

Levites the priests my ministers." Jer. xxxiii. 14—21. This last part of the prediction belongs properly to a subsequent Section on the rebuilding of the temple, in which will be shown God's purpose of sacrifice being continued during the Millennium.

This King, the son of David and the Branch of Righteousness, is evidently no other than Christ himself; but this is still more obvious from the following: "For unto us a Child is born; unto us a Son is given; and the government shall be upon His shoulders; and his name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, ["Father of the everlasting age," *Louth.*] the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. *The zeal of the Lord of Hosts will perform this.*" Is. ix. 6, 7. "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In His days, Judah shall be saved and Israel shall dwell safely, and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." Jer. xxiii. 5, 6.

SECTION XII.

THE REDEEMER'S PRESENCE ON EARTH DURING THE MILLENNIUM.

IN some of the foregoing passages, *the coming of the Son of Man* is announced, and in others. His presence on earth is fully implied, although we have hitherto abstained from comment upon them. This, however, we shall now endeavour to prove, by the quotation of predictions in which it is expressly promised: "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, He hath cast out thine

enemy. The *King of Israel, even the Lord, is in the midst of thee*; thou shalt not see evil any more." Zeph. iii. 14, 15. This is the literal Israel who are to be brought "from beyond the rivers of Ethiopia." ver. 10. It is also their future restoration, after which they shall "not see evil *any more*." The king of Israel spoken of is "even the Lord," who shall then be "in the midst" of them. Nor is this to be explained into their conversion which is also predicted: "the remnant of Israel shall *not do iniquity*." ver. 13. Does not the prediction intimate that when the Lord's judgments on Israel are past, their enemies cast out, their transgressions pardoned, and they shall see no more evil,—when, in short, the Millennium arrives, that then the Lord Jesus will indeed dwell upon the earth, and be "the King of Israel?"

In the following prediction of the prophet Zechariah, the coming of the Saviour and his continuance on earth appear to be explicitly foretold; "Sing and rejoice, O daughter of Zion: *for lo! I come, and I will dwell in the midst of thee, saith the Lord*. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee; and *thou shalt know that the Lord of Hosts hath sent me unto thee*. And the Lord shall inherit Judah his portion in the Holy Land, *and shall choose Jerusalem again*." Zech. ii. 10—12. Israel, "the daughter of Zion," is called to rejoice for the coming of the Lord. Nor does this seem capable of being understood in any other sense than of a *personal* coming, for they shall "know that the Lord of Hosts *hath sent me* unto thee." Having been sent, He will dwell with them "in the Holy Land." Such circumstances seem fully to imply his personal presence. By way of contrast, it seems also to point to his former rejection, when they refused to recognize him as their Messiah; but they *shall* now "know" that he is the "sent" of the Lord. The conversion of "many nations" is here also foretold, not as either the *coming* of the Lord or his after dwelling with them, but as additional to and consequent of it: "And many nations shall be joined to the Lord in that day, and shall be my people."

Again, by the same prophet, "Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of Truth, and the mountain of the Lord of Hosts, The Holy Mountain." Zech. viii. 3. To "return" to a place implies not merely having been formerly in it, but also an intervening *absence* from it. This promise cannot therefore apply to the church, from which God's Spirit is never absent. Applied to the personal presence of the Lord Jesus, its language is characterized by propriety as well as condescension. In human nature he has already been in Zion, and his coming to it again will therefore be a "return." There will then be a great change too in the moral character of the city. The contrasted permanence of His future residence may also be pointed out in the expression He "will dwell in the midst of Jerusalem."

The coming of the Saviour, and His abode with His people, is the frequent theme of Inspired Psalmody: "Thou shalt arise and have mercy upon Zion: for the time to favour her is come. For thy servants take pleasure in her stones, and favour the dust thereof. So the heathen shall fear the Name of the Lord, and all the kings of the earth thy glory. When the Lord shall build up Zion, He shall appear in his glory." Ps. cii. 13—16. "Blessed be the Lord out of Zion, who dwelleth at Jerusalem." Ps. cxxxv. 21. In the first of these it is promised that at the restoration of Israel, "when the Lord shall build up Zion," that He shall then "appear," not as when formerly he tabernacled on earth, but "in His glory." His appearance in humility was shortly before the destruction of Jerusalem and the cities of Judah, but when Zion shall be again built up, "He shall appear in his glory." He shall then dwell "at Jerusalem." This expression appears quite inconsistent with the notion that "Jerusalem" is the church. To dwell at Jerusalem plainly implies that it is, in this instance, the place rather than the people that is spoken of.*

* So full of these doctrines are the Songs of Zion that their revival has poured a flood of light upon our Psalmody; and perhaps the un-

The practice of applying all such predictions to the presence of the Holy Spirit with the church, and as figurative expressions of the conversion of Israel, is unauthorized and quite unnecessary. The conversion of Israel is no doubt frequently foretold by the Hebrew prophets, and figurative expressions denoting their regeneration are indeed used in Prophecy, as may be seen in the Section on the Conversion of Israel; but the figures used are perfectly appropriate, and are obviously so. The taking out of them *the stony* heart, and giving to them an heart of flesh, is a figure—the *washing* them as with clean water is a figure—the opening of a *fountain* for sin and for uncleanness is a figure—the putting His law in their inward parts, and writing it in their hearts, are figures—the pouring upon them a spirit of

warrantable substitution of uninspired hymns and paraphrases in worship, is to be attributed to the suppression of these truths. The disbelief of the doctrine of our Lord's Millennial Reign, and others connected with it, has occasioned much obscurity, although the difficulty of reconciling some of these sacred compositions with our notions of the gospel, ought long ago to have excited a suspicion of our departure from the primitive faith. There is evidently something wrong in the principle which has led some churches to the almost regular exclusion of these heavenly songs for the effusions of erring men. Had our collection of psalmody—originally inspired and designed for praise by the Holy Spirit, and afterwards collected and arranged under divine superintendance—been either inapplicable, or been found imperfect for *Christians* worship, another collection would doubtless have been made by Christ or his apostles. At least, it may be presumed, directions would have been given for completing the canon of praise when the greater spirituality, and wisdom, and refinement of the Church had rendered additions indispensable or expedient. But such a lack appears neither to have been felt nor anticipated in the primitive church with respect to the number or fitness of the Psalms for Christian worship. It was left to an age of higher attainments to discover and supply this great omission of the Author and Finisher of our faith.—But how careful ought Christian to be that they do not transgress by adding to that which the wisdom of the Spirit considered already complete, and by exchanging those holy songs, which they know to be in accordance with the will of God, for hymns and paraphrases which they may sometimes have reason to suspect of doubtful orthodoxy. The greater elegance of the poetry is an inadequate compensation for the loss sustained by the exchange; for, even in cases where the original Psalm may be obscured in our translation, and where the critic's eye may detect a want of taste, there are still left a glory and a dignity which bear down every lesser fault, and impart to the believer a higher relish than the mere charms of poetry could ever yield.

grace and of supplications, is a figure. All of these are figures, and of such a nature as not to be misunderstood. They express unequivocally the idea of conversion, a blessing which our Second Section proves to be also the subject of abundant promises in which no figure is used. Why, then, must the promises of the coming of the Lord be also supposed to predict what is thus so fully and plainly declared? There is no need for the assumption. In most cases, it can only create a mere redundancy of expression, and it is altogether inconsistent with the language of many of the predictions in which that coming and presence are announced.

“Cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israel *in the midst of thee.*” Is. xii. 6. “For the children of Israel shall abide many days *without a king, and without a prince*, and without a sacrifice and without an image, and without an ephod, and without teraphim. Afterwards shall the children of Israel return and seek the Lord their God, *and THE BELOVED their King*; and shall fear the Lord and his goodness in the latter days.” Hos. iii. 4, 5. It has been a literal “king” and “prince” that the children of Israel have so long been without, and this want is to be supplied by “The Beloved” himself becoming “their king.” This prediction contains also a distinct promise of their conversion, for they shall then “fear the Lord;” and this shall be “in the latter days.”

“Behold the Lord God *will come with strong hand*, and his arm shall rule for him. Behold, his reward is *with him*, and his work before him.” Is. xl. 10. “And ye shall know that *I am in the midst of Israel*, and that I am the Lord your God, and none else, and my people shall never be ashamed.” Joel ii. 27. “So shall ye know that I am the Lord your God *dwelling in Zion, my holy mountain*: then shall Jerusalem be holy, and there shall no strangers pass through her any more. . . . but Judah shall dwell for ever, and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed; for *the Lord dwelleth in Zion.*” Joel iii. 17, 20, 21.

On this subject, instead of connecting and comparing

Scripture with Scripture, in order to obtain its combined evidence, it has been more usual to *assume* that Christ will not reign personally upon earth, and then to endeavour by any means to explain all these passages, as they individually occur, consistently with the views entertained. Even with this resolution it must occasionally prove difficult really to believe that some of the preceding promises mean nothing more than the universal prevalence of holiness, and the greater effusion of the Holy Spirit, while the Redeemer still remains in heaven. And if such an accommodation prove inadmissible, as an explanation of declarations so explicit as have been already quoted, there are others which still less admit of any spiritual interpretation. In a most important and interesting prediction clearly referring to future times, the prophet Isaiah says, “Behold, the Lord *rideth upon a swift cloud*, and shall *come into Egypt*: and the idols of Egypt shall be moved at His *presence*, and the heart of Egypt shall melt in the midst of it. And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom. And the spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof; and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards. And the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them. saith the Lord, the Lord of Hosts. . . . In that day shall Egypt be like unto women; and it shall be afraid and fear because of the shaking of the hand of the Lord of Hosts which he shaketh over it. . . . In that day shall there be an altar to the Lord in the midst of the Land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of Hosts, in the land of Egypt; for they shall cry unto the Lord because of the oppressors, and *he shall send them a SAVIOUR, and a Great One*, and He shall deliver them. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation;

yea, they shall vow a vow unto the Lord and perform it." Is. xix. 1—21.

The connection in which the coming of the Lord here stands to the conversion of Egypt leaves no doubt of its being yet unfulfilled; while the expressions used concerning the coming of the Lord and His being sent seem only applicable to a personal coming. It is while groaning under the yoke of earthly "oppressors," the prayer is addressed to the Lord for deliverance; when they have been given "into the hand of a cruel lord, and a *fierce king* shall rule over them." ver. 4. Their prayer is answered, for the Lord "*shall send them a Saviour,*" even the Lord, who shall come riding upon "a swift *cloud,*" and "shall *deliver* them," from that oppression. How is it possible to interpret this of any other than a personal coming of the Saviour? The *manner* of His coming—upon a "cloud"—corresponds exactly with the prediction given by Himself concerning his Return: "Then shall they see the Son of Man coming *in a cloud* with power and great glory:" (Luke xxi. 27.) and which was subsequently repeated by attendant angels at His ascension *in the cloud*: "shall so come *in like manner* as ye have seen him go into heaven." (Acts i. 1.) In neither of these, nor in any other New Testament prediction, have we any intimation of *the place* to which he shall descend; and it is to be observed that the prediction under consideration *is the ONLY ONE the Scriptures contain* of the Saviour's coming in, or on, or with a cloud, or clouds, to *any specific place*. But if He ever come to earth again, (and there are few indeed who doubt or question *this*,) it must be to *some* place. Why then disbelieve the fact, that on this swift cloud, He "shall come *into Egypt*?" This was the theatre of God's early wonders in behalf of his ancient people, and His coming thither at this time is probably connected with *their* future deliverance. In the prophecy, "the land of Judah" is introduced, as "a terror unto Egypt:" (ver. 17.) and in what way the circumstances of Israel may yet be involved with those of Egypt, it is impossible to say. That they will be so in a great degree, is obvious from many predictions, which

it would be inconsistent with our present object to introduce.*

The prophets predict great sufferings as to be endured by the children of Israel after their Restoration to Palestine, from the attack of confederated nations. In their time of affliction and necessity, the Lord promises to manifest Himself for their succour. This is briefly but distinctly declared by the prophet Zechariah: "Behold, *the day of the Lord* cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations *against Jerusalem* to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. *THEN shall the Lord go forth* and fight against those nations, as when he fought in the day of battle. *And HIS FEET shall stand in that day upon the Mount of Olives*, which is before Jerusalem on the east; and the Mount of Olives shall cleave in the midst thereof, toward the east and toward the west, and there shall be a very great valley; and half of the mountain

* Moses thus concludes his prophecy of their dispersion and sufferings: "And the Lord shall bring thee into Egypt again *with ships*, by the way whereof I spoke unto thee; (thou shalt see it no more again :) and there ye shall be sold unto your enemies for bond-men and bond-women, and no man shall buy you." Deut. xxviii. 68. Although well aware that this is supposed to have been fulfilled when many of the Jews were carried into Egypt by Titus, still we apprehend the prediction refers to future times. It stands in order posterior to all the threatnings of their being scattered into all nations—they are to be brought to Egypt *in ships*, a mode of conveyance not adopted by Titus, so far as we remember to have noticed—they are *to be sold*, until men refuse to buy them; but although, after their captivity by Titus, they were employed in Egypt at the public works of the Roman government, we do not know that they were "sold" at all. There are many of the Jews *still* in Egypt, near eighteen hundred years after that captivity, but from a parenthetical clause in the prophecy of Moses we are led to conclude that when thus brought thither in ships they shall not long continue: "Thou shalt see it *no more* again."—And that there is some connection between Israel and Egypt, at the restoration of the former, appears from many prophecies. On the consideration of these, however, we do not enter. If we believe that the Lord has really been pleased to declare his purpose of coming to Egypt, in preference to anywhere else, His wisdom being infinite, his sovereignty is not to be questioned, although we may not know fully His more particular designs.

shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal; yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah king of Judah; and *the Lord my God shall come, and ALL THE SAINTS with thee.* And it shall come to pass in that day, that the *light shall not be clear nor dark;* but it shall be one day which shall be known to the Lord, *not day nor night;* but it shall come to pass that at evening-time it shall be light." Zech. xiv. 1—7.

This prediction is not more remarkable for the importance of its statements than for the particularity with which they are given. It has more the appearance of a narrative of past events than of a prophecy of things to come. It is really vexatious to be under a necessity of endeavouring to elucidate the meaning of language already as distinct as words can make it. It is mortifying to be compelled to insist that the Jerusalem here spoken of is the literal city of that name—that it is a real attack it shall sustain, and a real capture it shall endure—that “the Mount of Olives which is before Jerusalem on the east” is the literal mount of that name—that it is a natural or more properly speaking a miraculous earthquake by which it shall be cleft, and a real flight by which it is followed. All this appears so obvious, that we feel puzzled *how* to attempt to prove it; for, if its own internal evidence cannot be received as sufficient, we should despair of ever finding any other more satisfactory. Is not that a literal city which contains “people,” and “women,” and “houses,” and against which “nations” are gathered “to battle?” And if this be the literal “Jerusalem,” can that be any thing else than the literal “Mount of Olives” which is, and always has been, “before Jerusalem *on the east;*” If this be the literal mount, then is not that also a literal “earthquake” by which it is rent,* resembling that

* At the close of next Section, we shall advert to the purpose probably designed to be served by this earthquake. It may remove a prejudice from the minds of some who cannot allow themselves to believe the Word of God in its plain and obvious meaning, unless they

which took place in the days of Uzziah? And if all these be literal, What can we understand by the Lord's *feet* standing upon the literal Mount of Olives, but the fact of His Personal presence, His premillennial appearance to take into His own hands the government of the world?—"And the Lord shall be King over all the earth; in that day shall there be one Lord, and His name one." ver. 9. Nor does he come alone, but having "all the saints *with thee*"—the very truth declared in almost every passage in the New Testament concerning the Saviour's Return. It is no spiritual, no *figurative advent* which has such an accompaniment, but the real personal coming of our Lord Jesus Christ.*

Referring to the restoration of Israel, the Lord says, "I will set up one Shepherd over them and he shall feed them, even my servant THE BELOVED; he shall feed them, and he shall be their Shepherd. And I the Lord will be their God, and my servant THE BELOVED a PRINCE among them: I the Lord have spoken it." Ezek. xxxiv. 23, 24. "Then the moon shall be confounded and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Is. xxiv. 23. Such quotations might easily be multiplied, in proof of Christ's presence on earth during the Millennium; but we shall now allude to only one other point of evidence: The prophet Ezekiel having seen the measurement taken of

are previously enabled to see the utility of the designs declared, to show that, from the situation of this hill, it is necessary that through it a channel be prepared for the New River which shall flow from Jerusalem into the Dead Sea.

* In his "Fall of Babylon," (p. 44,) Mr. Mason quotes the above passage as the account of a literal, or "*natural* earthquake;" but in his *Gentiles' Fulness*, (p. 201,) combating the opinion that this coming of the Lord with all His saints is His personal advent, he unhesitatingly rejects the interpretation he had himself thus given, and denies that the earthquake is to be "literally understood." This way of explaining the ancient predictions, he there says, (forgetting his own recorded explanation,) "must be rejected as a *very false* interpretation of Scripture, and as an *unwarrantable* and *dangerous* way of exhibiting Divine operations." Putting *consistency* out of the question, is there not, we would ask, something both "*unwarrantable* and *dangerous*," in thus moulding Divine predictions to *our* taste or convenience?

the temple to be erected at Jerusalem, and which forms the subject of more immediate inquiry in the following Section, he was afterwards brought to "the gate that looketh towards the east: and, behold, the Glory of the God of Israel *came from the way of the east*; and *His* voice was like a noise of many waters; and the earth shined with His glory And the Glory of the Lord *came* into the House, by the way of the gate whose prospect is toward the east And He *said unto me*, Son of man, the place of my throne, and *the place of the soles of my feet*, where I will *dwell* in the midst of the children of Israel for ever, and my holy name shall the house of Israel no more defile, neither they nor their kings Now let them put away their whoredom and the carcasses of their kings far from me, and I will dwell in the midst of them for ever." Ezek. xliii. 1—9. "Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east, and it was shut. Then said the Lord unto me, This gate shall be shut, it shall not be opened, *and no man shall enter in by it; because the Lord the God of Israel hath entered in by it, therefore it shall be shut.*" Ezek. xli. 1, 2. An altar of wood was also shown to the prophet in the temple, when it was said to him, "This the *table that is before the Lord.*" Ezek. xli. 22.

SECTION XIII.

THE TEMPLE REBUILT.

IN the prophecies, allusion is often made to, and predictions given concerning, a splendid temple which is yet to be erected in Jerusalem, and to the worship to be offered in it. We offer no conjecture on the probable *design* for which the institution of sacrifice is again to be restored during the Millennial age, which must have a *retro-spective* view to the death of Him who "has given himself for us an offering and a sacrifice to God,"

as those under the former dispensation were *pro-spective*. Of this nature is the Lord's Supper, and it is in remembrance of Christ only *till He come*; but whether it is then to be superseded by the institution of sacrifice, we pretend not to determine. It may be remarked, that for the Gentile dispensation, during which the Church has been in an obscure and oppressed state, the simple institution of the Supper may have been better adapted; while at the Saviour's Return, when "the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the Saints of the Most High," the more splendid institution may be the most befitting as a record of the Saviour's triumph. But whatever be the precise design, that sacrifice shall yet be offered to the Lord is so unequivocally foretold, as leaves no doubt on our mind of its truth. Part of this evidence we shall endeavour to submit, unrestrained by the tide of prejudice which is known to exist upon the subject. Believing the word of God to be of supreme authority, we unhesitatingly appeal to its statements as evidence the value of which the opinions of men will never diminish, and our faith in which their opposition should never induce us to forego. "Moreover, I will make a covenant of peace with them, and I will place them, and multiply them, *and I will set MY SANCTUARY in the midst of them for evermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my SANCTUARY shall be in the midst of them for evermore.*" Ezek xxxvii. 26—28. This is the conclusion of the prophecy in which the future union of the two kingdoms of the literal Israel and Judah is symbolically represented by the joining of the "two sticks," after which "they shall be *no more* two nations, neither shall they defile themselves *any more* with their idols;" from which time THE BELOVED "shall be their Prince *for ever.*" ver. 22, 23, 25. That it relates to future times is therefore obvious; while it also explicitly declares the re-erection of God's Sanctuary among them. And when thus rebuilt, it shall not

again be thrown down, but shall continue "evermore."

By the prophet Isaiah, the Lord declares, that the glory of Lebanon shall be used in ornamenting this His House: "The glory of Lebanon shall come unto thee [Zion]; the fir-tree, the pine-tree, and the box together, to beautify the place of MY SANCTUARY, and I will make the place of MY FEET glorious." Is. lx. 13. In considering the context at large, we have already endeavoured to show its application to the literal Israel, and its reference to Millennial times. We may now ask, For what other Sanctuary than a literal one can such materials be used? The particular trees here specified are trees high in estimation both for utility and ornament, and are therefore adapted to "beautify" a literal Temple.

The second temple was greatly inferior to the first in splendour, as we read (Ezra iii. 12), "Many of the priests, and Levites, and chief of the fathers, who were ancient men that had seen the *First House*, when the foundation of *this House* was laid before their eyes, wept with a loud voice." And concerning it, the Lord says to Israel, by the prophet Haggai, "Who is left among you that saw this House in her first glory? And how do you see it now? Is it not in your eyes in comparison of it as nothing?" Hag. ii. 3. But he comforts them with the promise of one which shall excel the First: "For thus saith the Lord of hosts, Yet once it is a little while, and I will shake the heavens and the earth, and the sea and the dry land, and I will shake all nations, and the *Desire of all nations* shall come, and will fill *this House with glory*, saith the Lord of hosts. The silver and the gold are mine, saith the Lord of hosts: *The glory of this latter House* shall be greater than the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts." ver. 6—9. The *Desire of all nations*, it is universally admitted, is here used as a title descriptive of the Saviour: and the prophecy is generally referred to the period of His First Advent, although the commentators have laboured under the utmost difficulty to make the prophecy accord with such an interpretation. The fact they cannot deny, that the Second temple was

much inferior in splendour to the First. This difficulty they seek to evade, by departing from the *material* glory of the First and referring to the *moral* glory of Christ having been in the Second as a Teacher. But this is not only to destroy altogether the prophet's contrast, but also to overlook the fact that the prophecy itself marks its reference to this very point. When it is said, the "glory of this *latter* House shall be *greater* than the *former*," we would naturally understand the prediction to refer to the *same kind* of glory, the difference consisting not in the *nature*, but in the *degree* of it; and that, therefore, if it was a *material* glory in the one case, that so it would be in the other. And this view is confirmed, when we observe that it is in the same respect that the Second House was *inferior* to the First. To this *natural* comparison between the First and Third House we are, moreover, limited by the language of the prophecy itself. By it we are taught that to the *material* superiority of the latter House the prophet really *does* refer: "The *silver* and the *gold* are mine, saith the Lord,"—and he says so only in reference to the glorifying of this Temple; "the glory of *this* Latter House shall be *greater* than the *former*, saith the Lord of hosts." It is therefore a glory to the increase of which these precious metals can contribute, which is here spoken of. This was *the kind* of glory in which the First Temple far excelled the Second, and it is the glory in which *the latter* will be *greater* than even *the former*: "the silver and the gold are mine, saith the Lord." *In addition*, however, to this material superiority, the Lord promises to "*fill* this house with glory"—a promise which evidently refers to the glory in which he will manifest Himself, and is altogether distinct from *that* glory of the First temple, in comparison of which the Second was "as nothing."

It has also been supposed, from the prophet's speaking of the latter temple as "*this* House," that he referred only to the Second temple. But while Haggai expressly speaks of the latter as *excelling* the former, and speaks of the second as greatly inferior even to the first, he views *all the three* as still God's "*House*."

great source of the difficulty experienced is, a disbelief of the truths these chapters contain. They will not admit the re-erection of the Temple; and, to those who deny this, it is not wonderful that a plain declaration of the fact, and a minute detail of its circumstances, should appear incomprehensible. But to any who are not prepossessed with an opinion of the correctness of a system with which any interpretation of these chapters must be incompatible, and who are not resolved to continue so, these statements will appear remarkably precise. They bear internal evidence of being the very directions according to which the Temple is to be built and its institutions regulated.

Some commentators have indeed exercised their wonted ingenuity in vainly endeavouring to transform, by the process of *spiritualization*, all the parts of the building described, and all its enjoined institutions, into something pertaining to, and extending over the whole Christian Church. This however is a violation of every principle of decorum in the interpretation, and an oversight of the most pointed statements in the prophecy. It is expressly given to the children of Israel, and limited by territorial marks to the land of Palestine. In vision, the prophet was brought from Babylon "into the *Land of Israel*" that the Temple, &c. might be shown unto him. (Ezek. xl. 2.) He is commanded to declare "all that thou seest to the *House of Israel*." (xl. 4.) Farther, "thou son of man, *show the House to the house of Israel*, that they may be ashamed of their iniquities; and let them measure the pattern. And if they be ashamed of all that they have done, *show them the form of the House*, and the fashion thereof, and the goings-out thereof, and the comings-in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof; and write it in their sight, *that they may keep the whole form thereof*, and all the ordinances thereof, and do them." (xliii. 10, 11.)

Shechinah. Whence we might infer that Christianity, during its best and most triumphant period, would not want the same perpetual and sensible attestation of the divine presence." *Sacred Calendar of Prophecy*, Vol. III. p. 475.

Again, "The Lord said unto me, son of man, *mark well*, and behold with thine eyes, and hear with thine ears, all that I say unto thee *concerning all the ordinances of the House of the Lord*, and all the laws thereof, and mark well the entering-in of the House, with every going-forth of the Sanctuary. And thou shalt say to *the rebellious*, even to the *House of Israel*, thus saith the Lord God, O ye house of Israel, let it suffice you of all your abominations." (xliv. 5, 6.) From these it is sufficiently evident that *whatever* this House may be, it belongs not to the Gentile Church, but to the *rebellious* Israel, when they shall cease from all their *abominations*, and that it is to be in the "Land of Israel." And we have accordingly seen that in the New Division of the Holy Land—whose boundaries, as already noticed, are marked by known *towns, rivers, and seas*—*space is left* to be occupied by the Sanctuary. Now if that be a real Division yet to be made of Palestine, (which we hold to be quite incontrovertible,) must not that be a *literal* Sanctuary which requires ground on which to stand? * What other meaning can possibly be attached to the Temple being built in a portion of that Holy Oblation of the Land which is situated between the lots of Judah and Benjamin, and annexed to which is a possession of the priests, which "shall be a place for *their houses*;" and the first-fruits of which land they shall not be allowed to "sell," "exchange," nor "alienate?" (xlviii. 7—23. xlv. 1—4.) Surely if this be a *literal land*, it *must* be a *literal* Sanctuary that is built upon it.

Every thing in the description of the prophet confirms the view of its being a *literal* temple. It is minute and circumstantial even to an astonishing degree. Outside

* Mr. Mason believes that the Holy Land is yet to be greatly enlarged, and points out (*Gentiles' Fulness*, p. 128.) with much care and accuracy its extent, from various passages of the Divine word, and among others refers to this vision of Ezekiel. Of the New Division of the Land also, he speaks with perfect confidence, saying, that "it must be yet to come." In that division, however, a portion of land being actually left for the site of the "Sanctuary," it appears an inconsistency in Mr. M. to deny its erection. What does he suppose is to be the use of that portion of the Holy Oblation where "the Sanctuary shall be in the midst of it?"

the House there is to be a *wall* of "one reed," or about eleven feet in height. The several sides of the House are described, and their peculiarities are set forth. Its courts, its chambers, and its porches, are all measured; the number of these chambers, their windows, and their stairs, are enumerated; and the minute particularity is observable, that while to one court there are *eight* steps, in another case the number is only *seven*; (xl. 26, 31,) and some of the "*windows were covered.*" (xli. 16.) This minuteness is indeed maintained throughout; and, among other instances, may be noticed the circumstance that the people shall not return through the same gate by which they enter; (xlvi. 9,) and "the gate of the *inner* court that looketh toward the *east*, shall be *shut* the *six working days*; but on the *Sabbath* it shall be opened, and in the day of the new moon it shall be opened. (xlvi. 1.)

There is a general similarity in the different fronts of the House, but in the North side there is this peculiarity, that "the chambers and the entries thereof, were by the posts of the gates where they *washed* the *burnt-offering*. And in the porch of the gate were *two tables* on this side, and *two tables* on that side, *to slay thereon* the burnt-offering, and the sin-offering, and the trespass-offering. And at the side without, as one goeth up to the entry of the north gate, were two tables; and on the other side, which was at the porch of the gate, were two tables; four tables were on this side, and four tables on that side, by the side of the gate, *eight tables* whereupon *they slew their sacrifices*. And the four tables were of *hewn stone* for the burnt-offering, of a cubit and a half long, and a cubit and a half broad, [2 ft. 9 in.] and one cubit high, [22 in.] whereupon also they *laid* the *instruments* wherewith they *slew* the burnt-offering and the sacrifice. And within were *hooks* an hand broad, fastened round about; and upon the tables was the flesh of the offering." (xl. 38—43.) Do such descriptions admit of any other than a literal interpretation? But farther, that which is more properly called the temple, is to be 74 feet long ("40 cubits") by 37 broad ("20 cubits.") The size of the Holy of Holies

is about 37 feet square : " So he measured the length thereof, 20 cubits, and the breadth 20 cubits before the temple : and he said unto me, this is the Most Holy place." (xli. 4.) There is also a series of 90 chambers, forming three flats : " And the side chambers were three, one over another, and 30 in order ; and they entered into the wall which was of the house for the side chambers round about that they might have hold, but they had not hold in the wall of the House. And there was an enlarging, and a winding about still upward to the side chambers, for the winding about of the house went still upward round about the house." (xli. 6, 7.) The foundation of these chambers is specially noticed : (xli. 8) " The foundations of the side chambers were a full reed of six *great cubits*"—referring to the size of the sacred cubit here used, being 'a cubit and a hand breadth,' (Ezek. xl. 5) which make 22 inches, while the common cubit is reckoned at 18. " And before the chambers was a *walk*, of ten cubits breadth [19 feet] inward, a way of one cubit ; and their doors *toward the north*. Now the upper chambers were shorter, [lower in the roof,] for the *galleries* were higher than these, than the lower, and than the middlemost of the building. For they were in *three stories*, but *had not pillars* as the pillars of the courts ; therefore the building was straightened more than the lowermost and middlemost from the ground." (xlii. 4—6.) " He measured the House an hundred cubits long ; [183 feet ;] and the *separate place*, and the building with the walls thereof, an hundred cubits long." (xli. 13.) " Then he said unto me, The *north* chambers and the *south* chambers, which are before the separate place, they be holy chambers, where the priests that approach unto the Lord shall *eat* the most holy things ; there shall they *lay* the most holy things, and the meat-offering, and the sin-offering, and the trespass-offering ; for the place is holy. When the priests enter therein then shall they not go out of the holy place into the outer court, but there they shall lay *their garments* wherein they minister, for they are holy ; and shall put on *other* garments, and shall approach to those things which are for the people." (xlii. 13, 14.)

The whole square is enclosed with "a wall round about, five hundred reeds long, [rather more than a mile,] and five hundred broad, to make a separation between the Sanctuary and the profane [or common] place." (xlii. 20.) Again we ask, Do such descriptions admit of any other than a literal interpretation? and are we left at liberty to choose whether we shall believe or disbelieve in the truth of such statements?

The ordinances of the altar follow; to the more immediate ministrations of which all the Levites are not to be admitted henceforth, that honour being reserved to a particular order: The "Levites that are gone away far from me, when Israel went astray, which went astray from me after their idols; they shall even bear their iniquity: Yet they shall be Ministers in my Sanctuary, *having charge at the gates of the House*, and ministering to the House: they shall *slay the burnt-offerings* and the sacrifice for the people, and they shall stand before them to minister unto them. Because they ministered unto them before their idols, and caused the house of Israel to fall into iniquity, therefore have I lifted up mine hand against them, saith the Lord God, and they shall bear their iniquity. And *they shall not come near* unto me to do the office of a *priest* unto me, nor to come near to any of my *holy* things, in the Most Holy place; but they shall bear their shame and their abominations which they have committed; but I will make them keepers of the charge of the House, for all the service thereof, and for all that shall be done therein. But the priests, the Levites, *the sons of Zadok*, that *kept* the charge of my Sanctuary when the children of Israel went astray from me, *they* shall come near to my table to minister unto me, and *they* shall keep my charge. . . . and they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean. And *in controversy* they shall stand in judgment; and *they* shall judge it according to my judgments. . . . And ye shall give them no possession in Israel; I am their possession. They shall eat the meat-offering, and the sin-offering, and the trespass-offering: and *every dedicated thing in Israel shall be theirs*.

And the first of all the first-fruits of all things, and every oblation of all, of every sort of your oblations, shall be the priests'." (xliv. 10—30.)

From the directions concerning the ordinances of the altar, (which differ materially from those under the Mosaic economy,) we do not quote at length. But on what principle their *reality* can be questioned it is difficult to conceive. Every circumstance bears testimony to the fact so generally disbelieved, or rather, perhaps so little known. It is impossible to suppose directions so minute and specific as are here contained, to be altogether destitute of precise and positive injunction. Of nothing else but of real sacrifice can we understand the ordinance of "*one lamb* out of the flock of *two hundred*, out of the fat pastures of Israel, for a meat-offering, and for a burnt-offering, and for peace-offerings, to make reconciliation for them, saith the Lord God. All the *people of the land* shall give this oblation *for THE PRINCE in Israel.*" (xlv. 15, 16.) How else than literally are such injunctions as the following to be understood? "Thou shalt *daily* prepare a burnt-offering unto the Lord, of a *lamb* of the *first year* without blemish; thou shalt prepare it *every morning*. And thou shalt prepare a *meat-offering* for it every morning, the sixth part of an ephah and the third part of an hin of oil, *to temper with the fine flour*; a meat-offering, continually, by a *perpetual ordinance*, unto the Lord. Thus shall they prepare the lamb, and the meat-offering, and the oil *every morning*, for a continual burnt-offering." (xlvi. 13—15.)

The right of *ministering* in this Temple belongs exclusively to those of the *circumcision*. And it deserves the consideration of those who would spiritualize both priests and sacrifices, how this right is preserved to those of the *literal* circumcision. There is a *circumcision of heart* frequently spoken of in Scripture, and is here also expressly required. But this is not all; for "thus saith the Lord, No stranger, uncircumsised *in heart* NOR *uncircumsised in flesh* shall enter into my Sanctuary, of any stranger that is among the children of Israel." (xliv. 9.) Corresponding with this, the par-

ticularity with which the various departments preparatory to, and connected with sacrifice are specified may be noticed: "After, he brought me through *the entry* which was at the side of the gate into the holy chambers of the priests, which looked toward the *north*; and behold there was a place on the two sides *westward*. Then said he unto me, This is the place where the priests *shall boil* the trespass-offering, and the sin-offering, where they *shall bake* the meat-offering, *that they bear them not out into the outer court* to sanctify the people." And having then been shown four courts, the prophet adds, "And there was a row of building round about in them, round about *them four*, and it was made with *boiling places* under the rows round about. Then said he unto me, These are the places of them that boil where the Ministers of the House shall *boil the sacrifice* of the people." (xlvi. 19—24.) "And he said unto me, Son of man, thus saith the Lord God, These are the ordinances of the altar *in the day when they shall make it*, to offer burnt-offerings thereon, and to sprinkle blood thereon." (xliii. 18.) It is also worthy of notice that provision is made for the change of the Sabbath, from the seventh to the *eighth* or first day: "Seven days shall they purge the altar and purify it; and they shall consecrate themselves. And when these days are expired, it shall be, that, upon the *eighth day*, and *so forward*, the priests shall make your burnt-offerings upon the altar, and your peace-offerings; and I will accept you, saith the Lord God." (xliii. 26, 27.) Concerning this temple we have seen it is the promise of the Lord by the prophet Haggai, "I will fill this house with glory;" "and I looked," says Ezekiel, "and behold the glory of the Lord filled the house of the Lord, and I fell upon my face." (xliv. 4.)

Once more let us ask, can all this be viewed as intimation of any thing else than the re-erection of the literal Temple, and the re-institution of sacrifice? We are not unaware of the arguments which have been founded on certain expressions in the Epistles; nor do we seek to conceal the fact that these expressions, *taken by themselves*, do seem to countenance the opinion that the

ritual observances were only designed to continue until the introduction of Christianity. But it is to be remarked, that, in such cases, the argument is generally directed against *the abuse* of these ordinances; and expressions used, perhaps, concerning that abuse, may seem to bear against the continuance of the ordinances themselves. But it would not at all affect the question concerning *Millennial* sacrifice, even if it could be satisfactorily established that the observance of the *Mosaic* ritual was authoritatively discontinued after the death of Christ. The re-institution of worship by Sacrifice is, as we have seen, distinctly predicted, and the time when it will be so is not less clearly foretold. Whatever therefore has been God's will concerning the past, his purpose relative to the *future* at least, is here explicitly revealed. But in reality we do not find *any* authoritative abolition of sacrifice in the New Testament; while the known practice of believing Jews generally, and of holy apostles in particular, demonstrate that there is in sacrifice itself nothing incompatible with the nature of Christianity.* So long as the Temple stood—that is, so long as it was possible to offer sacrifice agreeably to the prescribed will of Heaven—so long did Jews converted to the faith of Jesus continue to present their offerings according to the law. It is said of those who witnessed the Saviour's ascension, that they afterwards “returned to Jerusalem with great joy, and were *continually in the temple*, praising and blessing God.” Luke xxiv. 53. Do we not read, that, *nearly thirty years after*, James and the Elders of Jerusalem thus addressed the apostle Paul? “Thou seest, brother, how *many thousands* of the Jews there are *which believe*, and they are *ALL zealous of the law*.” Acts xx. 21. We read also of Paul himself, shortly before this, “having *shorn his head*, in Cenchrea, for *he had a vow*.” Acts xviii. 18.

*“These were practised by the Apostles themselves; constantly, by such as lived in Judea, and occasionally by the rest. *The real fault* (of certain Jewish zealots condemned by Paul) *was the depending upon them for salvation*, in opposition to the grace of Christ.” *History of the Church of Christ, published by London Tract Society.* vol. i. p. 23.

And when a *false* rumour had been circulated, that this apostle "taught *the Jews* which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, *neither to walk after the customs,*" upon the suggestion of James and of the elders of Jerusalem, to evidence the falsehood of those things of which they had been informed concerning him, and that "*all*" might know "that *thou thyself* also walkest orderly and keepest the law," did he not join immediately in charges with other four disciples *under vow*? (Acts xxi. 20—26,) and "*purifying himself* with them, entered into the temple to signify the accomplishment of the days of purification, *until that an offering should be offered* for every one of them"—the sacrifices, in such cases, including both lambs and rams. (Numb. vi. 14, 15.) When his Christian friends at Ephesus pressed him "to tarry longer time with them, he consented not; but bade them farewell, saying, I *must*, by all means, *keep this feast* that cometh, in Jerusalem." Acts xviii. 20, 21. And when falsely accused before Felix of having, *contrary to the law*, introduced Gentiles into the inner court of the Temple, denied the charge, saying, "I came to bring alms to my nation, and *offerings*, whereupon certain Jews from Asia found me *purified* in the Temple, neither with multitude nor with tumult." Acts xxiv. 17, 18. And when afterwards sent prisoner to Rome, he could still aver to "the chief of *the Jews*" there, that he had "committed *nothing* against the people or *customs* of our fathers." Acts xxviii. 17. Thus then we find that Jewish converts to Christianity, including eminent apostles, did not on their conversion deem it necessary to abandon the institutions of Moses. Nor can this be imputed to their ignorance of the spirituality of the New dispensation. Paul was not unacquainted with "the genius of the gospel," nor unskilled in its minutest requirements. But we are here met by objectors with the assertion that Paul's conduct in this respect was merely to conciliate the affection of his brethren, the Jews. And was conciliation to be purchased at the expence of an entire departure from *Christian* principle by "many thousands" of believers also? Or was Paul

one of those who would sacrifice the truth to a false principle of expediency? No, no. Willing as he was, for the good of others, to yield up his own convenience, his comfort, his liberty, his life itself, he deprecated as unlawful the principle of doing "evil that good may come," and charged with "slander" those who imputed it unto him. (Rom. iii. 8.) Had the apostle's only reason for following the law of Moses been a desire to yield to the prejudices of the Jews, on what principle are we to understand his refusal to bring *Gentile* converts under a similar obligation? No less strenuously was this insisted for, by Jewish converts, than their being allowed themselves to adhere unto the law. But Paul and all the other apostles peremptorily rejected this demand. (Acts xv. 24.) So also while Paul, in compliance with the desire of the Jews, "took and *circumcised*" Timothy, "the son of a certain woman which was a *Jewess*, and believed;" when it was demanded that Titus should submit to the same rite, to those who required this, the Apostle "gave place by subjection, no, not for an hour," Titus "being a *Greek*." Acts xvi. 1. Gal. ii. 3—5. The apostle must therefore have been influenced by another principle besides that of pleasing the Jews—a principle which led him to distinguish between the Jew and the Greek, exempting the one from an ordinance he imposed on the other. And where then is the evidence of the entire and authoritative abolition of sacrifice, and its incompatibility with the Gospel of Christ? And if believing Jews, *under the gospel*, thus adhered to the law of Moses so long as the Temple stood, on what ground do we "reject the testimony of God" by His prophets, of the future re-erection of the Temple and the re-institution of its ordinances?

In the 51st Psalm we have a prediction, not only of a time when sacrifice would not be demanded, but also of the time of its re-institution. While Jerusalem is trodden down of the Gentiles, and the Temple is laid low, Jewish believers are deprived of all opportunity of thus adhering to the law; but when they shall be restored to their own land, and the Temple is re-erected, it shall be otherwise. Israel in their captivity say, "O

Lord, open thou my lips; and my mouth shall show forth thy praise. For thou [at present] desirest not sacrifice, else would I give it: thou delightest not in burnt-offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. Do good in thy good pleasure unto Zion: *build thou the walls of Jerusalem.* THEN shalt thou be pleased with the sacrifices of righteousness; with burnt-offering, and whole burnt-offering: THEN shall they offer BULLOCKS upon thine altar." Ps. li. 15—19.

The last circumstance we here notice concerning this future Temple is, that in it a *New River* is to have its source: "Afterwards he brought me again unto the door of the House," says the prophet, "and behold waters issued out *from under the threshold* of the House, *Eastward*, (for the *fore front* of the House [its proper front] stood *toward the east*,) and the waters came down from under, from the *right* side of the House, at the *south* side of the altar. Then brought he me out of the way of the gate *northward*, and led me about the way without unto the *outer gate* by the way that looketh eastward; and behold there ran out waters on the *right* side. And when the man that had the line in his hand went forth *eastward*, he measured a thousand cubits, [fully one-third of a mile,] and he brought me through the waters; the waters were *to the ancles*. Again he measured a [second] thousand, and brought me through the waters; the waters were *to the knees*. Again he measured a [third] thousand, and brought me through; the waters were *to the loins*. Afterwards he measured a [fourth] thousand; and it was a river that I could not pass over; for the waters were risen, waters *to swim in*, a river that could not be passed over. And he said unto me, Son of man, hast thou seen this? Then he brought me and caused me to return *to the brink* of the river. Now when I had returned, behold at *the bank* of the river were very many trees, on the one side and on the other. Then said he unto me, These waters issue out *toward the east country*, and go down into *the desert*, [of *Tekoah*, apparently,] and go into the Sea; [the *Dead*

Sea, the northern extremity of which lies nearly due east from Jerusalem,] which being brought forth into the sea, *the waters shall be healed*. And it shall come to pass that every thing that liveth, which moveth, whithersoever the river shall come, shall live; and there shall be a *very great number of fish*, because these waters shall come thither; *for they shall be healed*; and every thing shall live whither the river cometh. And it shall come to pass, that *the fishers* shall stand upon it, *from Engedi even unto Eneglaim*; they shall be a place to spread forth *nets*: their fish shall be according to their kinds, as the fish of the Great Sea, exceeding many.* Ezek. xlvii. 1—10.

In citing Zech. xiv. we have already adverted to the earthquake by which the Mount of Olives is to be rent at the coming of the Lord. We are not aware that that prediction has ever been viewed in connection with this prophecy by Ezekiel; yet they appear to reflect light on each other. For if a river is to flow from Jerusalem to the Dead Sea, a channel must needs be prepared; and as that Sea lies east from Jerusalem, the channel must needs be formed in that direction. Now the waters of the New River *are* to “issue out toward the *East country*, and go down into the *Desert*, and go into the sea;”—but the Mount of Olives “*is before Jerusalem, on the East*,” and it might therefore naturally have been expected that through it a channel should

* The value of this prediction of the future productiveness of the Dead Sea will be best appreciated by those acquainted with the perfect contrast which its present state exhibits. “Hitherto,” says the well-informed Editor of the ‘*Modern Traveller*,’ after a careful examination of the most recent and authentic testimony on the subject;—“hitherto, we are without any satisfactory evidence that the Lake contains *any* living creatures,” even the lowest species of shell-fish not excepted. *Palestine*, p. 219. For thousands of years the Jordan has rolled its flood of fertile freshness into the bosom of this Asphaltite Lake, daily conveying thither millions of tons, and still it remains *unhealed* as ever. The extreme and bitter saltness of its waters continues a lasting token of Divine indignation against sin, and exhibits a striking memorial of Heaven’s out-poured wrath, which overwhelmed the guilty cities of the plain. But when the predicted stream shall mingle with the waters of the Lake, those waters shall be “healed,” and yield variety of fish,—“exceeding many.”

have been made, even if there had been no intimation to that effect. But not only are we informed that this mountain “*shall cleave in the midst thereof,*” but that the rent made shall be in the very direction requisite for the course of the River above referred to. It shall “*cleave in the midst thereof, toward the East and toward the West.*” By this, “*a very great valley*” shall be formed, a valley which “*shall reach unto Azal;*” for “*half of the mountain shall remove toward the North, and half of it toward the South.*” Zech. xiv. 1—5. Were any thing farther requisite to confirm the correspondence noticed, it may be found in the fact that this very prediction of Zechariah is immediately followed by a similar declaration, containing the additional fact of these waters being divided, and forming two distinct rivers running in opposite directions, the second flowing into the *Western Sea*, or Mediterranean: “*And it shall be in that day, that living waters, [waters always springing and running,] shall go out from Jerusalem, half of them toward the former sea, [the eastern or Dead Sea,] and half of them toward the hinder sea [the western or Mediterranean sea]: in summer and in winter shall it be.*” Zech. xiv. 8. Of that which flows into the East or Dead Sea, it is here said “*the fishers shall stand upon it, from Engedi even unto Eneglaim.*” Ezek. xlvi. 9. The latter place is not elsewhere mentioned in Scripture; but Engedi is a well-known port on the west side of the Dead Sea, in lat. 31 deg. 25 min. north; lon. 35 deg. 40 min. east. (Josh. xv. 62.) This Eastern river, then, having its source in Jerusalem, appears to flow through the desert of Tekoah, (lying directly in the river’s course,) till it disembogues itself into the Dead Sea, at Engedi.*

* The Rev. Mr. Mason, in his *Gentiles’ Fulness*, almost seems to admit—as it will be difficult for any one after carefully reading the 41st and following chapters of Ezekiel to deny—that the Jewish Temple shall yet be re-erected, as he refers, (page 134,) to “*the duties and provision of their priests,*” so minutely described by the prophet. But he afterwards censures severely a writer for expressly declaring this, and for maintaining the waters to be *real* which are thus represented as having their source in the Sanctuary. But if the Sanctuary itself be real, (and every thing in the description forbids any other

SECTION XIV.

THE NATIONS COMING TO WORSHIP IN JERUSALEM.

THE Redeemer having, with wonderful condescension, deigned to dwell with men, and his temple being rebuilt in Jerusalem, the nations are represented as coming to worship before him. A prediction to this effect is given in precisely the same terms by the prophets Isaiah (ii. 2, 3,) and Micah: "But in the last days it shall come to pass, that the mountain of *the House of the Lord* shall be established in the top of the mountains, and it shall be exalted above the hills; *and people shall flow into it*; and *many nations* shall come and say, Come, and let us go up to the mountain of the Lord, and to *the House of the God of Jacob*; and He will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and *the word of the Lord from Jerusalem.*" Micah iv. 1, 2. In this prediction "*the House of the God of Jacob*" and "*the mountain of the House of the Lord*" are both considered by many as *the church*; and the "nations" and "people" coming thither, as those becoming members of it. Were we even to look no further than to the words quoted, this would appear an unnatural interpretation of the passage, and when viewed together with its context it at once appears inadmissible. The quotation we have made is evidently a contrast to something previously declared: "*But in the last days it shall come to pass,*" &c. There are here two marks of contrast; "but," in contradistinction to

interpretation,) how else are we to explain the waters which the prophet saw issuing from under *its threshold*—forming a stream, to observe the course of which he was brought without the outer gate—which gradually enlarged in its progress, from ankle depth till it became an impassable river—the waters of which abounded with fish of various kinds, and whose banks were covered with fruit-bearing trees—which flowed down through the desert till it emptied itself into the sea,—and on a *certain portion* only of which, fishermen were employed in spreading forth their nets? The rise of this river is also predicted by the prophet Joel: "And a fountain shall *come forth of the House of the Lord*, and shall water the valley of Shittim." Joel iii. 18.

something formerly mentioned, "it shall come to pass;" and "in the *last days*" circumstances shall differ from those at another period also referred to previously. These points of contrast have been unskillfully separated in our translation, by placing them in different chapters; but by looking at the last verses of the preceding chapter the meaning of those quoted will instantly appear. That chapter contains an exposure of the hypocrisy of the "heads of *the house of Jacob*, and princes of *the house of Israel*," and a threatening is denounced of coming desolation on their land: "They build up Zion with blood, [this is not *the church* certainly,] and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord and say, Is not the Lord among us? None evil can come upon us. Therefore [on account of this their iniquity] shall *Zion* for *your* sake be *plowed as a field*, and *Jerusalem* shall become *heaps*, and the *mountain of the House* as the high places of the forest. *But in the last days*," &c. Thus, then, we see that it was the literal "Jerusalem" and "Zion" and "mountain of the House," which, for the sin of Israel, were to be "ploughed" and laid in "heaps," and have literally been so. And it is in contrast to their present state, that from the same "Jerusalem" and "Zion" and "House of the Lord," the word of the Lord shall again go forth, and to which "in the last days" *many nations shall come*. This shall be at the Millennium, when "nation shall not lift up a sword against nation; neither shall they learn war any more." ver. 3.

Again, "At that time, they shall call Jerusalem the throne of the Lord, and *all the nations* shall be gathered *unto it* to the Name [the incarnate *Word*?] of the Lord *to Jerusalem*; neither shall they walk *any more* after the imaginations of their evil heart." Jer. iii. 17. This is when "the house of *Judah* shall walk with the house of Israel, and they shall come *together* out of *the land of the north*," to their own land; "and at that time, they shall call Jerusalem *the throne* of the Lord." It is, therefore, at the restoration of Israel, and after the conversion

of "all the nations;" for "neither shall *they* walk *any more* after the imaginations of their evil heart."

So also, by the prophet Zechariah, "Thus saith the Lord of hosts, It shall yet come to pass that there shall come people, and the *inhabitants of many cities*; and the inhabitants of one city shall go to another, saying, *Let us go speedily to pray* before the Lord, and to seek the Lord of hosts; I will go also. Yea, *many people and strong nations* shall come to seek the Lord of hosts in *Jerusalem*, and to pray before the Lord." Zech. viii. 20—22. These inhabitants of "many cities" shall go not to the church merely, for in doing so they would not need to *leave* their cities. But, stirring up each other, "the inhabitants of *one city* shall go to *another*," seeking their company in going to "Jerusalem;" whither they shall go together "to seek the Lord of hosts," and "to pray before the Lord"—plainly implying His presence there. And that it is the literal Jerusalem is farther evident from the honour they shall put on *the Jews*: "Thus saith the Lord of hosts, In those days it shall come to pass, that *ten men* shall take hold (out of *all languages* of the nations), even shall take hold of the skirt of him that is a *Jew*, saying, We will go with you: for we have heard that God is with you." ver. 23.

In a psalm containing decided references to the restoration of Israel and the Millennial period, it is said, "Because of thy Temple at *Jerusalem* shall kings bring presents unto thee;" then "princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God." Ps. lxxviii. 29, 31. The very reason of these "kings" going to Jerusalem is *because* God's "Temple" will be there.

The attendance of the nations at the regular and stated feasts, the Lord expressly declares by the prophet Isaiah: "It shall come that I will gather *all nations* and tongues; and they shall come and see my glory. . . . and it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Is. lxvi. 18, 23. Although in these words Jerusalem is not named, yet it is plainly implied: "They shall come."

—but whither? The prophecy itself furnishes us with the answer. Referring to the restoration of Israel, it is said, (ver. 19, 20,) the Gentiles “shall *bring* all *your brethren*.” Now this *bringing* must be to the same place as the *coming* of the nations, since both imply a movement to the place occupied by the speaker. Therefore if we can ascertain whither the Gentiles shall “bring” the prophet’s “brethren,” this will be the place to which the nations “shall come” to worship. Now, the former place is distinctly mentioned as being *Jerusalem*: they shall *bring* them, saith the Lord, “to my holy mountain *Jerusalem*.” And all shall come thither to worship from Sabbath to Sabbath—there shall be continually from all parts of the earth worshippers attending upon the appointed feasts.

But the most explicit prediction on this subject is that with which the Prophecies of Zechariah conclude, and to which we formerly alluded: “It shall come to pass that every one that is left of all the nations which came against Jerusalem [after Israel’s restoration] shall even *go up from year to year to worship the King*, the Lord of hosts, and to keep the feast of tabernacles. And it shall be that *whoso will not come up of all the families of the earth unto Jerusalem to worship the King the Lord of hosts*, even upon them shall be no rain. And if the family of Egypt go not up and come not, (that have no rain,) there shall be *the plague*, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and *the punishment of all nations* that come not up to keep the feast of tabernacles. In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord’s House shall be like the bowls before the altar. *Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts; and all they that sacrifice shall come and take of them*, and seethe therein; and in that day there shall be no more the Canaanite in the House of the Lord of Hosts.” Zech. xiv. 16—21. This is immediately subsequent to the future attack of the confederated nations upon Jerusalem after the restoration of Israel, when

“the city shall be *taken*, and the *houses* rifled, and the women ravished;” when part of the inhabitants shall be made *captives*, “and the residue of the people shall *not* be cut off from the city.” ver. 2. This must therefore be the literal “Jerusalem,” and not the church. Having been then rescued from the power of the oppressor by the Savior’s interposition in their behalf, and peace being restored, “there shall be *no more* utter destruction, but Jerusalem shall be *safely* inhabited.” ver. 11. Now it is to this same Jerusalem that “the nations which came against” it shall come up “to worship the King;” and this King is “the Lord of Hosts.” Each of these nations shall go up to Jerusalem, “from year to year;” but this does not imply that every *individual* shall do so — although this has sometimes been asserted, with the view of fixing on the literal interpretation of the prophecy a charge of absurdity, from the supposed impossibility of its being so accomplished. This is indeed required of “*all the families* of the earth;” yet it is to be observed, that the word “families” is not here used in its ordinary and limited sense; but in that more comprehensive signification of *nation* or *people*, attached to it in the promise to Abraham, that in him shall “*all the families* of the earth be blessed.” In this sense the kingdom of Judah is called a “family,” by the prophet Jeremiah: “them that remain of this evil *family*.” Jer. viii. 3. But besides its having this meaning in other parts of Scripture, the term is plainly so used in this very prophecy. Thus, while punishment is denounced against all “the families of the earth” generally, we have its meaning defined by the more particular reference to the case of “*the family* of Egypt.” From this we at once perceive that the term “family” is used for “nation” or “people,” Egypt being here reckoned and styled but *one* “family.” Thus all the *nations* or “families of the earth” may go up to Jerusalem, as they do other things, by representation. Besides such of the people as have the will and the power, (and during the Millennium, these will happily be generally conjoined, facilities being doubtless mightily increased,*) nations as such will pre-

* It is interesting to observe the corroboration of this, in the wonderful increase of the means of transit, both by sea and land, which

sent at Jerusalem their acknowledgment of allegiance to the exalted Jesus, the Great Supreme. From this obligation none will be exempted, and breach of the requirement will be visited with Heaven's chastisements of different kinds. This diversity of punishment also proves that the prophecy is to be literally interpreted. Such nations as refuse or neglect to come up to Jerusalem, "upon them *shall be no rain.*" But as this would not be a punishment to any country which does not enjoy or stand in need of the refreshing shower, so if "Egypt go not up and come not, that have no rain, [being watered by the periodical overflowings of the Nile,] there shall be *the plague* wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles." Here we find that literal punishment must be meant on literal countries, since it is thus adapted to the diversified circumstances of transgressors. In this then we have additional evidence of the fact that when in the land of Israel, the House of the Lord shall be built, men shall come thither from every clime to adore the blessed Saviour, the acknowledged "King of kings and Lord of lords."

SECTION XV.

REVIEW OF PROMISES OF THE PRESENCE OF THE LORD ON EARTH.

IN perusing the preceding pages, or reading generally the Old Testament prophecies concerning the Millen-

the last few years have unfolded—some of which, at the time this work was penned, were very generally regarded, even by scientific men, as utterly impracticable. We now see remote continents brought almost into close neighbourhood by the gigantic power of steam,—a power to which no limits seem applicable, and which promises at no distant day to bring the most distant countries, as to the means of intercourse, almost to each other's doors. Has not the unparalleled progress of our race, in this and other respects, a palpable reference to the events of the Latter Days?—or rather, does it not strikingly indicate the nearness of their development, when, as predicted by the prophet Daniel, "*knowledge shall be greatly increased?*"—Ed.

nium, it is remarkable with what frequency the Messiah is introduced as David or The Beloved, the Root and Branch of Jesse, The Lord, The Lord our Righteousness, The Redeemer, The Lord of Hosts, The Prince, The King, and The King of Israel; of His being with and amongst His people—and of His reigning over and in the midst of them in Zion and in Jerusalem. And not only is His presence promised, but it is spoken of as being the highest glory and best enjoyment of that bliss which are the peculiar characteristics of that era to which they refer. Indeed, from the circumstances with which they are connected, many of these predictions appear altogether incomprehensible, if the personal presence of the Redeemer is denied. Nor can any sufficient reason be assigned for substituting the presence of *the Spirit* as an equivalent for the promised presence of Emmanuel—"The King of Israel." The copious effusion of the influences of the Spirit, and the general holiness of men is, as we have already noticed, the subject of *another* gracious promise for "that day," and ought not to be confounded with, nor merged into, that which now forms the subject of more immediate investigation. To do so is not merely offering violence to the language of Scripture, but doing this without the shadow of necessity. The prophecies present a view of the Messiah's character and work, full, clear, and consistent; stated with so much plainness, and so often repeated, as to leave room for wonder that his personal presence ever could have been so explained away. The language, as left by the Holy Ghost, seems to stand in need of no amendment—no accommodation; nay, is quite irreconcilable with the accommodations usually made. A short review of some of these promises, given in few words, and arranged in order, will fully substantiate this statement,—a careful examination of their several contexts will prove the whole to be unfulfilled predictions. "When the Lord shall build up Zion, he shall appear in his glory." Ps. cii. 16. "Behold the Lord rideth upon a swift cloud, and shall come into Egypt." Is. xix. 1. "The Lord shall go forth as a mighty man; he shall stir up jealousy as a man of war." Is. xlii. 13.

"The Lord of hosts shall come down to fight for Mount Zion, and for the hill thereof. . . . and passing over Jerusalem he will defend it." Is. xxxi. 4, 5. "For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire." Is. lxvi. 15. He is also seen, by the holy prophet, coming "from Edom, with dyed garments from Bozrah, glorious in his apparel, travelling in the greatness of his strength," "treading down the people in his fury, and staining his raiment with their blood."* Is. lxiii. 1, 6. "Yet," says the Lord, "have I set my king upon my holy hill of Zion." Ps. ii. 6. "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob." Is. lix. 20. "Sing and rejoice, O daughter of Zion, for, lo! I come, and will dwell in the midst of thee, saith the Lord." Zech. ii. 10. "The Lord shall arise upon thee, and his glory shall be seen upon thee." Is. lx. 2. "The Lord will be thine everlasting light, and the days of thy mourning shall be ended." Is. lx. 20. "And, behold, the Glory of the God of Israel came from the way of the east; and His voice was like a noise of many waters, and the earth shined with his glory." Ezek. xliii. 2. "His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east." Zech. xiv. 4. In the days when "Judah shall be saved, and Israel shall dwell safely," as King shall the Lord our Righteousness "reign and prosper, executing judgment and justice in the earth." Jer. xxiii. 5. "Behold a King shall reign in righteousness, and princes shall rule in judgment!" for "the Lord my God shall come, and all the saints with thee." Is. xxxii. 1. Zech. xiv. 5. He shall then be "Governor," not only over but "among the nations." Ps. xxii. 28. "The Lord shall be King over all the earth. In that day shall there be one Lord and his name One." Zech. xiv. 9. "Then the moon

* This passage has sometimes been applied to the first advent of Christ, and the sufferings He himself endured. But this is an application which it does not admit. He treads his enemies in his *anger*—he tramples *them* in his *fury*,—and his garments are sprinkled with *their* blood.

shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously." Is. xxiv. 23. "At that time they shall call Jerusalem the throne of the Lord, and all the nations shall be gathered unto it to the Name of the Lord to Jerusalem." Jer. iii. 17. "Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord." Zech. viii. 22.

SECTION XVI.

THE LITERAL FULFILMENT OF PROPHECY.

IN preceding Sections, we have endeavoured to prove, from the very nature of most of the predictions adduced, that they are only capable of a literal interpretation. Advancing in the argument, we now farther observe, that to explain away all the predictions concerning the *glory* of Christ, is to justify his rejection by the Jews, notwithstanding of the plain declarations of his humility and sufferings. For, if we are at liberty to spiritualize all the prophecies which foretell his reign in glory, how can we blame them for adopting a similar mode of interpreting other predictions not more clear and far less numerous? Besides, this is a method of interpretation which seems not only repugnant to reason, but is quite inconsistent with that *Literal Fulfilment* which Prophecy has hitherto received. If all past predictions, except where figures are obviously used, have had their fulfilment *literally*, even when the minuteness of Prophecy was extreme, on what principle of interpretation is a mode of fulfilment yet unprecedented now to be expected? We can point to a long series of predictions which have been literally fulfilled, and to others which are being so at this very day, in their utmost minutiae, and can see no reason to suppose, that those which, for aught we can tell, may relate to the ensuing month or

the ensuing year, are not to have a literal fulfilment also, as no intimation is given by the Spirit of Prophecy of a period at which this mode of their accomplishment shall cease. Thus alone can the criterion divinely given, by which to distinguish the *true* from the *false* prophet, be of any avail: "If thou say in thine heart, How shall we know the word which the Lord hath *not* spoken? When a prophet speaketh in the name of the Lord, if the thing follow not nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously." Deut. xxvii. 21, 22. And the minuteness with which Prophecy has hitherto been fulfilled, proves how safely the rule may be applied. The past dealings of God in this respect—which show the perfect correspondence between the prediction and its accomplishment—have however been much neglected; and hence, perhaps, the unwillingness so often displayed, believingly to receive the promises He has bestowed, without the intervention of our limitations; and hence, also, our unbelieving fears to submit divine predictions concerning the future to the ordeal which Jehovah himself has prescribed.

But of the evidence to be derived from the past fulfilment of Prophecy, did our limits permit the prosecution of this branch of the argument, the history of nations and individuals would furnish abundant and valuable illustration. We might take the Scripture predictions concerning the state of different countries, and show how amply they are verified by the accounts of recent travellers, wholly unconscious of the coincidence,—and, in some cases, with views decidedly hostile to Revelation. Or, taking History as evidence, we might trace the Literal Fulfilment of Prophecy in the rise and fall of empires—the scenes of their splendour, and the means of their overthrow. We might refer to the judgments poured on the cities of old, and in the height of their glory when denounced of the Lord;—of Nineveh, of Babylon, of Tyre, of Jerusalem, and others: and might gather thence evidence incontrovertible of the Literal Fulfilment of Prophecy in circumstances the most improbable to human foresight—by means the

most unlikely in human estimation—and with a specification of incidents so apparently insignificant, as would perhaps, never have been recorded had not the minds of historians been under the immediate control of Him whose omniscience they thus unwittingly attested. The very improbability of such prophecies ever being fulfilled renders their accomplishment a more glorious display of that divine attribute which Jehovah claims as peculiarly his own, and in proof of which he even appeals to Prophecy. Some who have not inquired upon the subject, are apt to imagine, that, although intimations of a general nature have been given, particular circumstances are not condescended upon. This opinion, however, is far from being correct. There is often a perfect delineation of inferior circumstances, and this, in some instances, to a degree altogether astonishing; as when, in picturing forth Idumean desolation, the prediction includes the provision of a mate for every vulture: “There shall the vultures also be gathered, *every one with her mate*. Seek ye out of the Book of the Lord and read, no one of these shall fail, none shall want her mate; for my mouth it hath commanded, and his Spirit it hath gathered them.” Is. xxxiv. 15, 16.

These remarks derive much confirmation from a recent publication by the Rev. Alexander Keith, entitled, “Evidence of the Truth of the Christian Religion derived from the Literal Fulfilment of Prophecy;” from which, did our limits permit, we should gladly have availed ourselves of extracts.* But, for the illustration of our views, we prefer making a selection of Scripture predictions concerning the humiliation of Christ, with reference to their Fulfilment.

The patriarch Jacob had left the consolatory assurance that the sceptre should not depart from Judah, nor a lawgiver from between his feet, until Shiloh came;

* Although the author has sometimes endeavoured to find fulfilment for prophecies which have not yet met their accomplishment, we would warmly recommend this work to the perusal of those who have not attended to this branch of the argument. Written for the confutation of the avowed Unbeliever, it is not less calculated to reprove the practical infidelity of real and professed Christians in the absolute verity of divine prediction.

(Gen. xlv. 10 ;) and, accordingly, it was not till about the time Christ publicly appeared in the temple, in the twelfth year of His age, that the last king, Archilaus, was dethroned and banished. The Redeemer was not only to be of the tribe of Judah, but of the family of David ; and his genealogy, both by natural and legal succession, have, in Scripture, been preserved as evidence. Matt. i. Luke iii. Isaiah predicted that a virgin should conceive and bear a Son ; and, in due time, the fulfilment of the glorious prophecy was attested to Mary's espoused husband by an angel from heaven. Is. vii. 14. Mat. i. 10. Prophecy had pointed to Bethlehem Ephrata, as the place of His nativity ; and two of the evangelists inform us Jesus was born there. Micah v. 2. Mat. ii. 1. Luke ii. 4, 6. The prophet predicted to Jerusalem the approach of her lowly King riding upon an ass, and a colt the foal of an ass ; and the evangelist records its exact fulfilment, when Jesus so entered the city amid the hosannahs of the multitude. Zech. ix. 9. Matt. xxi. 1. Prophecy declared, "When we shall see Him there is no beauty that we should desire him ;" and we know that "He came unto his own, and his own received him not." Is. liii. 2. John i. 11. It was said by the prophet, "We hid, as it were, our faces from him ;" and the evangelist informs us, "All his disciples forsook him and fled." Is. liii. 3. Matt. xxvi. 5, 6. The Saviour, in Prophecy, complained of being laughed to scorn ; and his evangelists narrate the contempt with which He was treated ;—"Herod with his men of war set him at nought," and the Roman soldiers having arrayed him in the emblems of mock royalty, bowed the knee before him in derision. Ps. xxii. 6. Matt. xxvii. 29. Luke xxiii. 11. If he said, "I hid not my face from shame and spitting," the pen of inspiration records that he was thus ignominiously treated. Is. l. 6. Matt. xxvi. 67. Prophecy had foretold, "They shall smite the Judge of Israel with a rod upon the cheek ;" and its fulfilment was witnessed, when "They spit upon him, and took the reed and smote him on the head." Mic. v. 1. Matt. xxvii. 30. The prophecy is, "He was oppressed and afflicted, yet he opened not his mouth ;" the

fulfilment is, "When he was accused of the chief priests and elders, he answered nothing." Is. liii. 7. Matt. xxvii. 12. The prophet predicted, that he should be "despised and rejected of men:" and when, by their law, a prisoner must be released, the Jews clamorously preferred Barabbas, a robber and murderer, to the Holy Son of God. Is. liii. 3. Mark xv. 15. Did Prophecy portray him as "a man of sorrows and acquainted with grief?" He not merely "endured the contradiction of sinners," but suffered under the hiding of his Father's face, and in our room experienced the bitterness of divine wrath, till in his agony he sweat blood, and exclaimed that his soul was "exceeding sorrowful, even unto death." Is. liii. 3. Heb. xii. 3. Matt. xxvi. 38. If it was foretold that he who did eat his bread should lift his heel against him; "Jesus answered and said, he that dippeth his hand with me in the dish the same shall betray me." Ps. xlix. 1. Matt. xxvi. 23. It was predicted that he should be prized at "thirty pieces of silver;" and it is also narrated, that Judas covenanted to betray his Master into the hands of His enemies for that sum. Zech. xi. 12. Matt. xxvi. 14, 15. And the Lord said unto the prophet, "Cast it unto the *potter*;" and when the traitor returned the reward of his treachery to the chief priests, "they took counsel and bought with it the *potter's* field to bury strangers in." Zech. xi. 13. Matt. xxvii. 7. In Prophecy, the Saviour complained, "They shake the head, saying, He trusted in the Lord that He would deliver him; let Him deliver him seeing he trusted in Him;" and in the very words did not the chief priests with the scribes and elders "mocking him" say, "He trusted in God, let Him deliver him now if He will have him?" Ps. xxii. 7, 8. Matt. xxvii. 43. In Prophecy, the Saviour complained, "they gave me gall for my meat, and in my thirst they gave me vinegar to drink;" and it was verified when, at Golgotha, "they gave him vinegar to drink mingled with gall." Ps. lxix. 21. Matt. xxvii. 34. The prophet foretold, that "threescore and two weeks" of years after the edict for rebuilding Jerusalem, the Messiah should be cut off; (Dan. ix. 26.) and History testifies this to have been the precise time

that elapsed between the giving of that decree by Artaxerxes and the death of Christ. If it was promised that he should pour out his soul unto death; Jesus said, "It is finished, and he bowed his head and gave up the ghost." Is. liii. 12. John xix. 30. Though to be put to a violent death, and "cut off out of the land of the living," it is added by the prophets, "but not for Himself;" "for the transgression of my people was He smitten:" and accordingly He who was "holy, harmless, undefiled, and separate from sinners," "bare *our* sins in his own body." Dan. ix. 26. Is. liii. 8. Heb. vii. 27. 1 Pet. ii. 24. Yet the prophet declares, "he was numbered with transgressors;" and the Evangelist records, that "with him they crucified two thieves, the one on his right hand and the other on his left." Is. liii. 12. Mark xv. 27. The prophecy is, "they pierced my hands and feet;" and an incredulous disciple was convinced of the reality of his Master's resurrection, by witnessing in his hands the print of the nails by which he had been transfixed to the accursed tree. Ps. xxii. 16. John xx. 28. Again, it was predicted, "they shall look on me whom they have pierced;" and it is also recorded, that "one of the soldiers with a spear pierced his side, and forthwith there came out blood and water." Zech. xii. 10. John xix. 34. If it was farther foretold, "they part my garments among them, and cast lots upon my vesture," Inspiration also informs us, that in this very manner did the attendant soldiers divide the Saviour's raiment. Ps. xxii. 18. John xix. 23. The Passover had typified,* and the Psalmist predicted, of the Righteous

* It would be altogether inconsistent with our present design to offer any lengthened remarks on the objections made to Mr. Irving's use of the Scriptural Types in establishing the doctrine of the second advent of Messiah, by the Examiner of his Opinions in the Christian Instructor. Types, it must be acknowledged, are rather fitted for illustration than for proof; but there is no sufficient reason why, in this case, that use should not be made of them for which they are said expressly to have been given, and to which they are applied with regard to other doctrines. Still, it must be confessed, that as types can only be made available for the illustration of what is already proved and admitted, it would have been better—we say it with all respect for Mr. Irving, to whose uncompromising fidelity we feel ourselves under the highest obligations, in having had our attention more par-

One, that "the Lord keepeth all his bones, not one of them shall be broken;" and the beloved disciple saw and bears record, that while, at the request of the Jews, the legs of the malefactors were broken, the Saviour being already dead they brake not His. Ps. xxxiv. 20: John xix. 33. It was predicted that he should be with the rich in the state of the dead; (Is. liii. 9) and it is also recorded by the various Evangelists, that Joseph of Arimathea, an honourable councillor, having begged from Pilate the body of Jesus, he wrapped it in fine linen, and laid it in his own new sepulchre, wherein never man before was laid. It was again said, in Prophecy, "Thou shalt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption;" and early in the morning of the third day his resurrection was declared to his disciples, by an angel whose countenance was like lightning, and his raiment white as snow. Ps.

ticularly directed to this awfully interesting subject, and take pleasure in having thus an opportunity of making the acknowledgment—it would yet, in our opinion, have been better, in preaching this doctrine to those who wholly disbelieved it, to have kept *more exclusively* to the *direct* proof of its Scriptural authority. But when the Examiner was professedly reviewing Mr. Irving's Lectures, how is it that he has not taken up, fully and formally, a single one of his arguments founded on the express declaration of the divine word? He has enlarged on the unsuitableness of types for the purpose Mr. Irving had in view, and assumes that what was given in illustration was adduced as evidence direct. But on this subject he has himself made admissions, from which, perhaps, it would not be difficult to prove that much of what he has written upon it is inadmissible. So far from the "general similarity of God's dealings with His creatures in similar circumstances," being a sufficient reason for denying the typical character of certain events, that it might of itself rather be taken as a warrant for that application which Mr. Irving made of the Scriptural reference unto them. For if, as the Examiner says, "almost every thing in Prophecy is made to centre in, and to depend upon the coming of Christ, and the consequences to the world of this coming," is it not highly reasonable to suppose that God in His dealings with individuals and with nations, so ordered His blessings and his judgments as to foreshadow those great events which are yet future, and which are revealed as to be accomplished in latter times, in consequence of Christ's coming to the world? Should not that very similarity, on which the Examiner founds his objection, have led us to the conclusion that God's dealings in one case were designed to point to others of a similar character, though mightier in result, even if the Holy Spirit had not absolutely required this application, by expressly intimating their typical character and ultimate reference?

xvi. 10. Matt. xxviii. 3. And, lastly, it was prophetically declared, "Thou hast ascended on high, thou hast led captivity captive;" and so it is recorded, that "while his disciples beheld, he was taken up, and a cloud received him out of their sight." Ps. lxxviii. 18. Acts i. 9. Eph. iv. 8.

The legitimate conclusion from this Literal Fulfilment of Prophecy in times past surely is, that predictions concerning the future will have a similar accomplishment, and that as Jesus was really born of "a virgin," so will he also "come with the clouds of heaven," when there shall be "given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him." Is. vii. 14. Dan. vii. 13, 14. That, in the day of his power, he will as certainly come to Egypt "riding on a swift cloud," as, in his humiliation, he entered Jerusalem seated on an ass. Is. xix. 1. Zech. ix. 9. That as "the spirit of whoredoms in the midst of Israel" has hitherto blinded them, that "they have not known the Lord," they *shall* "know that the Lord of hosts hath sent" him, when he "shall inherit Judah, his portion in the Holy Land." Hos. v. 5. Zech. ii. 11, 12. That as, when formerly he tabernacled with men, he brake not the bruised reed nor quenched the smoking flax, so shall he yet "go forth as a mighty man, stirring up jealousy like a man of war." Is. xlii. 3, 13. That as he really submitted to oppression and affliction, while "he opened not his mouth," so will he, in the day of his fierce anger, "destroy and devour at once."* Is. liii. 7.

* The Examiner already referred to, in the Christian Instructor, (p. 596,) is much opposed to the views of Christ coming personally for the destruction of Antichristian nations, because, during his first residence on earth, the whole of his doctrine and practice inculcated peace. But were this criterion adopted, we must at once deny that the Lord Jesus will *ever* be revealed from heaven, "in flaming fire, taking vengeance on them that know not God, and who obey not the gospel." 2 Thess. i. 8. Another apostle, as well as Christ himself, expressly tells us, that "all the tribes of the earth shall *mourn* when they see him coming in his power and glory;" (Rev. i. 7. Matt. xxiv. 30.) but, upon the above principle, there can be no occasion for the most guilty to fear, because, when formerly upon the earth, he said unto his disciples, "Love your enemies, bless them that curse

xlii. 14. That as the humble Shiloh truly came ere the sceptre had departed from Judah, so will the Lord when he builds up Zion appear in his glory. Gen. xlix. 10. Ps. cx. 16. That as, when formerly he appeared in our world, the Jewish nation "saw in him no form nor comeliness," so will he be "the Desire of all nations" when he comes again. Is. liii. 2. Hag. ii. 7. That as, at his first coming, he was truly "a man of sorrows and acquainted with grief," he will, at his return, "rejoice in Jerusalem, and joy in his people." Is. liii. 3. lxv. 19. That as the children of Israel have really remained "many days without a king and without a prince," so they will, in the same sense, have this reproach removed, when, in the latter days, they "shall return and seek the Lord their God and *The Beloved, their King.*" Hos. iii. 4, 5. That as he who "is to be Ruler in Israel" was really born in Bethlehem, so, when he has "returned unto Zion, he will dwell in the midst of Jerusalem." Micah v. 2. Zech. viii. 3. That as "the city and the Sanctuary" were really destroyed by "the people of the prince" who came to execute the vengeance of God, so will the House of the Lord of hosts "be built" again when he is "returned to Jerusalem with mercies." Dan. ix. 26. Zech. i. 16. That as really as his disciples "hid their faces from him" in the hour of his distress, shall "many people and strong nations come to seek the Lord of hosts in Jerusalem, and to pray before the Lord." Is. liii. 2. Zech. viii. 22. That as on Calvary, he really "made his soul an offering for sin," so will he

you, do good to them that hate you, and pray for them that despitefully use you and persecute you, that ye may be the children of your Father who is in heaven." Such reasoning proceeds on a very imperfect view of the Savior's character. The Examiner does not, however, always adhere to this partial delineation. He repeatedly asserts that Christ came again at the destruction of Jerusalem. This, while it sets at nought his idea of peacefulness as the only ingredient in the character of Christ, appears the more surprising as it is an assertion which the Scriptures do not warrant. Not that this act of his justice was inconsistent with his character of mercy—which would not have been sullied in the least although he had chosen to come personally for the infliction of his vengeance on the guilty city—but the Scriptures do not authorize the Examiner to make such an assertion, and it is in itself subversive of the objection adduced.

reign "in Mount Zion, and in Jerusalem, and before his ancients gloriously." Is. liii. 10. xxiv. 23.

What valid reason can be offered for putting a spiritual interpretation on the one class of predictions, in the above series, which was not extended to the other? Notwithstanding of the unbelief of the Jews, those concerning his sufferings and death were fulfilled to the very letter; and what is there in the language of the other which should induce us to adopt a system of interpretation so opposite in its nature? This mode of spiritualizing certain prophecies appears the more exceptionable when we perceive, that while one clause of a sentence is allowed to have a literal signification, another is understood spiritually, although there be nothing observable which can direct to such a change—the system being still farther encumbered by the difficulty of managing certain portions which will in no way bend to such accommodation as it requires. Have we then no reason to fear that in thus introducing an unauthorized system of prophetic interpretation, we may be "teaching for doctrines, the commandments of men?" Instead, therefore, of unreasonably persisting in adherence to such opinions, and putting upon Prophecy a meaning it cannot bear, let us inquire whether the more natural and the more obvious sense be not that which the Spirit of God designed. The answer to this inquiry may perhaps be read in the fact, that Prophecy has hitherto been fulfilled in its proper sense; while the consequences of abandoning this mode of interpretation by the Jews, form a beacon which ought ever to be kept in view. By overlooking the plain declarations of his sufferings and death, they would not receive the despised Nazarene as their anointed Lord. Let us not, in defiance of their punishment, reject the more numerous declarations of his coming and kingdom in glory. Let Christians attend to the lofty descriptions of the holy prophets—let them weigh their united evidence—let them examine the multitude of these predictions, and the sublimity which pervades them—let them consider the harmony with which they all bear testimony to His Coming and abiding with his people—and let them then

reflect whether it is probable that all these promises, clear as they seem, and literally as prophecy has hitherto been fulfilled, do not in reality imply, and afford evidence of the truth of Christ's personal reign on earth during the Millennium.

SECTION XVII.

VIEWS OF BELIEVERS IN THE APOSTOLIC AGE CONCERNING THE MILLENNIAL KINGDOM.

To those who oppose the above views of the Messiah's reign, it ought certainly to appear a singular omission that there should not be found in all the Epistles of the inspired apostles, nor in the writings of the Evangelists, the slightest reference to a period of such unparalleled purity and peace as the Old Testament Prophecies every where represent as still to be enjoyed upon the earth. Yet, in the New Testament, so interwoven are the intimations of the Coming of the Lord and the Resurrection of the saints with all reference to the Millennium, that if these events are placed *after* that happy time, then undeniably it contains not the most distant allusion to it. If Paul refers to the Millennium as the period when the sons of Abraham shall be again grafted into their own olive, "and so all Israel shall be saved," it is when "The Deliverer shall come out of Zion." Rom. xi. 26. If Peter alludes to the Millennium as "the *Times of Refreshing* from the presence of the Lord," and "the *Times of the Restitution* of all things," he asserts that then the Lord "shall send Jesus Christ." Acts iii. 17, 20. If the same apostle refers to the Millennium when the "promise" of God uttered by Isaiah should be fulfilled, of "new heavens and a new earth," when Jerusalem shall be created a joy, and her people a rejoicing; still with these new heavens, and this new earth "wherein dwelleth righteousness," our views are again directed to "the coming of the *day of God*," which "*day of the Lord* will come as a thief in the night." 2 Pet. iii. 10—13.

if our Lord himself points to the restoration of Israel at the Millennium when he calls upon the Jews then to "look up, and lift up your heads, for your redemption draweth nigh," it is when the signs preceding His "Coming in a cloud," *begin to come to pass*. Luke xxi. 27, 28. Or if he alludes to the Millennial "Kingdom" which the God of heaven shall set up at the destruction of Antichrist, when "*the kingdom, and dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the saints of the Most High;*" still this "*kingdom of God is nigh at hand,*" only when the indications of His Return are observable. Dan. vii. 27. Luke xxi. 27—31. Or if Paul speaks of the destruction of the Man of sin, which shall immediately precede the Millennium, he asserts that him shall the Lord "destroy with the brightness of *His coming*." 2 Thess. ii. 8. Does the same apostle again allude to the change upon the Inferior creation at the Millennial period, as the removal of a burden they have been made to endure?—still "the earnest expectation of the creature waiteth for the *manifestation of the sons of God*.... waiting for the adoption, the redemption of *our body*."*

If such predictions really contain allusions to the Millennium, so also are they intimately connected with the Saviour's Return, and resurrection of His saints. But if *these* do not contain allusions to the Millennium, then are there no references to it in either the Gospels or Epistles. And can it be believed that these should be wholly destitute of a glory which all the older prophets have announced, and of which prophetic Bards have sung in strains of highest rapture—the contemplation of which sustained them while portraying the dismal scenes which had to intervene—to picture forth which, images the most splendid have been employed—whose distant prospect cheered the heart of many an aged pilgrim, and its certain bequest to a much-loved offspring soothed his dying hour? It is altogether incredible,

* These passages are here brought together merely for the purpose of showing their connections. All of them will afterwards be more particularly examined, and their evidence be more fully elicited, when individually made the subject of future consideration.

that themes which wakened every holy harp, and prospects which were held out to the faith of believers from earliest time, as the consolation of a suffering church, should have been either unprized or unnecessary at a period so much nearer its commencement. There is no room to question, no reason to doubt, that they both saw and rejoiced in the coming glory. With the Return of that Master for whom they took joyfully the spoiling of their goods, and in testimony to whose Messiahship they cheerfully laid down their lives, they beheld the realization of the Church's hopes, and the establishment of the predicted "kingdom." They knew that the heavens had received their Lord only "until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began;" for unto them was "made known the *mystery* of God's will according to his good pleasure, which he hath purposed in himself, that in *the dispensation of the fulness of the times*, he might gather together in one all things in Christ, both which are in heaven and which are on earth." Acts iii. 21. Eph. i. 9, 10. To his Return, then, was their faith continually directed, and for this they vehemently longed. The bright visions of futurity had neither been withdrawn, nor had they lost their interest, but were all to be realized in the glorious day of their returning Lord.

This view may be shown to be in perfect accordance with the declarations of the Saviour and his apostles. It has been already seen that the prophets hold out the prospect of One who shall redeem Israel from all the evils to which they have been exposed—from bondage as well as from sin. They expatiate with delight, and in the loftiest language, on the dignity of his person, the power he shall possess, the homage he shall receive, and the extent and happiness of his kingdom. And whatever interpretation we may choose to put upon such predictions, it is known to all, that *at the period of our Lord's incarnation*, the Jews were in expectation of a glorious Deliverer, who should then restore them to independence, and reign over them in Zion. With the great majority, this mistake had a twofold origin.

They were unwilling to receive a suffering Messiah—and they applied to *their* times predictions which had no reference unto them. They were ignorant of their need of a mediator, and they desired an immediate fulfilment of prophecies which related, as we have seen, to a period after they should have been *dispersed* “into all nations.” This last mistake, however, was not peculiar to those by whom he was rejected, but was entertained by His disciples, and even by His apostles, till the very last hour of his abode among them. Their receiving Him in his humility, as the promised Messiah, did not lead them to a renunciation of their hopes that he would yet take to him his great power and reign. The angel who had been sent to the blessed virgin with the glad tidings of his birth, assured her that “the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.” Luke i. 32. Notwithstanding, therefore, of his present humility, they still looked for the establishment of his kingdom; and when, on one occasion, He was nigh to Jerusalem, and “they thought that the kingdom of God should *immediately* appear,” the Saviour spake a parable to correct their mistake. Luke xix. 11. This parable of “a certain Nobleman who went into a far country to receive a kingdom and to return,” while it proves their error with respect to *the time* of Christ’s establishing his kingdom of glory, left them every reason to conclude that they were perfectly right in the substance of their expectations—the fulfilment of all the promises made in their favour by the prophets, when unto them “shall it come, even the *first* dominion: the Kingdom shall come to the daughter of Jerusalem;” and when “the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously.” The establishment of that kingdom which they thought “should *immediately* appear” the Saviour gave them reason to expect when he shall “return,” *having obtained* the kingdom he has gone to receive. It deserves to be noticed, also, that the case of a nobleman, going into a far country, intrusting his servants with money, that they may testify their

love by a right occupation of his property in the interval, and returning after he has received a kingdom, suggests an idea of subsequent continued residence, which ill comports with the views generally entertained of Christ's coming merely for the purpose of pronouncing sentence upon all. The parable distinctly intimates, that, after a certain time, the Saviour will return to the possession of that Millennial kingdom which the circumstances show believers at that time expected.

Nor did the crucifixion of our blessed Lord destroy the hopes of his disciples, founded, as they were on that "sure word of Prophecy" to which the Church now gives so little heed. While he lay in the sealed tomb, indeed, these hopes might seem almost annihilated; and, uncertain whether He were not still within Death's dark domain, the two who journeyed towards Emmaus, in the sorrow of their hearts could only say, "We trusted that it had been He which should have redeemed Israel." (Luke xxvi. 21.) But no sooner were their agitated bosoms calmed by the assurance of their Lord's resurrection, than the divine promises concerning the erection of his Kingdom recurred to their recollection. The tidings that He lived again at once testified the acceptance of His sacrifice, and proved beyond a doubt, that, in Him, Heaven's most glorious prophecies might yet be accomplished. Their faith in the truth of God's word now remained unshaken; and again they confidently trusted that the Messiah should fulfil all that the prophets had foretold concerning Him. They questioned not the certainty of the divine predictions, although they were ignorant of the period of their accomplishment. Thus, immediately before Christ's ascension to heaven, and after he had been with them forty days—"speaking of the things pertaining to the kingdom of God"—their last question to him was, "Lord, wilt thou *at this time* restore again the kingdom to Israel?" Acts i. 3, 6. Nor did the Saviour reprove them for cherishing expectations of a nature inconsistent with his design, as he did on occasions when this was really the case,—and as might certainly have been expected had their views been as erroneous as many suppose. On

the contrary, he gave them every reason to believe, (had the slightest doubt rested on their minds,) that their hopes were indeed well-founded, but that it was not for them "to know *the times and the seasons*, which the Father hath put in his own power." The passage clearly proves, that at the period of the Saviour's ascension, his apostles did expect that he should personally restore the kingdom to Israel,—and it also proves, (which is of more consequence,) that our Lord fully sanctioned these expectations, although on this occasion he gave them no information of *the time* of their accomplishment.

SECTION XVIII.

NEW TESTAMENT PREDICTIONS OF CHRIST'S RETURN AT THE RESTORATION OF ISRAEL.

ALTHOUGH in Scripture no express date is given at which the Saviour shall return, and although of that day and hour knoweth no man, yet both He and his apostles have furnished us with certain intimations of a general nature, and of its connection with certain events which prove it to be at the commencement of the Millennium. This is evident from His own declarations, as recorded, Matt. xxiii. xxiv. xxv. and corresponding passages of other gospels, which, being the most direct intimations the Saviour himself has left of the time of his coming, merit our especial notice. Any consistent explanation of these chapters seems altogether incompatible with those systems which place, the personal return of Christ *subsequent* to the Millennium. Much ingenuity has been exercised, and the most incongruous theories of explication have been formed to bring them into subjection to the current theology on the subject of the glorious advent. With a most culpable negligence of, or recklessness to, the Saviour's statements, these predictions have been tortured into many a meaning, and moulded into many a shape, by

those professing reverence for his character and obedience to his laws. One has not scrupled to assert, that our blessed Lord used a pious fraud in deceiving his disciples ; while others have sinfully imposed upon his language meanings it can never bear. Some have represented the glorious Coming of which he here speaks, as having taken place in the destruction of Jerusalem : others have, with no less inconsistency, supposed His coming to have been in the after extension of the Roman arms ; and although it is to be "with *the clouds of heaven,*" it has even been interpreted to mean "*the successful preaching of the gospel.*" Some again have represented the whole as referring to the consummation of all things ; while others jumble together what is said of the destruction of Jerusalem and the temple with a supposed reference to the consummation of all things, as spoken of indiscriminately ! All this inconsistency and confusion appears to arise from a determination to bring the predictions into accordance with preconceived ideas of the time of the Saviour's second coming.* Attention to them will at once demonstrate the fallacy of all these opinions, and prove that our Lord's return is at the pe-

* When Dr. Hamilton occupied so large a portion of his book with the real and supposed discrepancies of Millenarian writers, respecting unrevealed or little known details, he could not be ignorant, that, with half the zeal and industry he has displayed in this, he might easily have formed a volume of such comments upon the palpable inconsistencies of the most approved Antimillenarian authors, with respect to the Scripture declarations concerning the Coming itself. But if, instead of referring directly to the divine standard as the test of our opinions, such a mode of reasoning were adopted in other cases, every truth revealed might be easily overthrown, by simply arraying against it the conflicting opinions of men. Conclusions unfavourable to the doctrine of our Lord's Millennial reign, drawn from such premises, are not more admissible than would be the attempt to disprove the reality of His resurrection or ascension, by adducing the fact that his disciples afterwards disputed about the necessity of circumcising Gentile converts. But it may be proper still to remind the Rev. Doctor, that, if the inconsistencies of its friends can be received as evidence against the truth of any doctrine, they must bear with much greater force against that system which has long been openly espoused, and concerning which full opportunity has been thus afforded to its advocates, of maturing, comparing, and correcting their opinions ; than against that which has only recently been rescued from the oblivion to which for ages it has been consigned, and with the details of which Christians are yet but imperfectly acquainted.

riod of the restoration of his ancient people, before the Millennium, as recorded of the Messiah by the Prophets.

For the last time Jesus was now in the Temple, and exposed with unsparing severity the hypocrisy of the Scribes and Pharisees. He reproves them for their hardness of heart, in persecuting the prophets and rejecting Himself, and denounces upon them coming judgments. He then utters the tender expostulation and lamentation, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children as a hen gathereth her chickens under her wings and ye would not! [Observe what follows.] Behold your house is left unto you *desolate*; for I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord." Matt. xxiii. 37—39. He shall not be seen of them "henceforth" till a certain time. As they then saw Him *personally*, so their not seeing Him "henceforth," for a specific period, must be in the same sense, and therefore implies His personal absence in the interim. But the duration of this his absence is coeval with that of the Temple's desolation: "Behold your House is left unto you desolate, For, [the reason or ground of its being so, "for"] I say unto you, ye shall not see me henceforth." Still, however, this desolation of their House occasioned by the Saviour's absence is only for a limited time, "TILL" *they shall call Him Blessed*. This clearly refers not directly to the individuals addressed. These were the Scribes and Pharisees, on whom He had just denounced a "woe" of condemnation, as men who could not "escape the damnation of hell." ver. 33. *Never*, therefore, will such call Him "blessed." They would not do so at the overthrow of their city; they will not do so when raised to punishment. But they were the rulers, and therefore the representatives of the Jewish nation, who, at their conversion, will, indeed, *bless* that Saviour they have so long execrated: "ye shall not see me, henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord." This exclamation, taken from the 118th Psalm, had shortly before been shouted by the

multitude as He entered Jerusalem; (Matt. xxi. 9.) and was, on this occasion, repeated by the children in the Temple. (xxi. 15.) Jesus now declares that He shall thus be welcomed by them *at his Return*—for they shall say “Blessed is *He that cometh.*” Their conversion will not, therefore, take place till the time of His *Coming*,—till willing cordially to hail Him as their long-expected Messiah. He would not “henceforth” be seen by them till then; but at the commencement of the Millennium, when this moral change is effected on their hearts, and when the desolation of the Temple, (which was to be coeval with His absence,) shall cease—being rebuilt as we have already shown after their restoration—then He shall Return,—personally return, and shall be again *seen* by His ancient people, who, acknowledging Him as the “*sent*” of the Lord, will now joyfully exclaim, “Blessed is He that *COMETH* in the name of the Lord.”

Having delivered this important prediction, the Saviour now departed from the Temple; and, followed by his disciples, (ruminating on the import of the denunciation just uttered,) He retired to the Mount of Olives, the place of his frequent resort; “And Jesus went out, and departed from the Temple; and his disciples came to him for to show him the buildings of the Temple.” (xxiv. 1.) It was indeed a magnificent structure; and, as they contemplated its threatened desolation, they were ready to exclaim, in the pathetic language perhaps, as also in the spirit, of prophetic lamentation, “Our holy and beautiful House, where our fathers praised thee!” They point to its superlative grandeur, as if imploring its preservation from the impending destruction, saying, “Master, see what manner of stones, and what buildings are here.” (Mark xiii. 1.) This, however, only calls forth a repetition of the afflictive prediction: “And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another that shall not be thrown down.” ver. 2. This solemn asseveration of their Master at once negatived their hopes, and prevented further importunity for the preservation of the

Temple. Assured with certainty of its fate, and remembering the prediction He had so recently delivered within its walls, they now inquired concerning both the commencement and termination of the predicted desolation: "And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? And what shall be the sign of thy Coming, and of the end of the world?" By recalling to our remembrance what Jesus had foretold before leaving the Temple—a prediction which would make no transient impression on the minds of His Jewish disciples—we shall be better prepared to understand the important questions now addressed to Him, and the grounds which suggested their combination. Unconnected as these questions must at first sight appear, they are, we humbly apprehend, both naturally and intimately connected. The Saviour had just assured them of the destruction of the Temple: and, as we have already shown, had shortly before predicted its continued desolation *till* the time of *His coming*. The disciples, therefore, here first ask, "*when*" its destruction will take place: "when shall these things be?"—the temple's being utterly "thrown down;" and they next inquire concerning *the termination* of this desolation, inquiring for the sign of the Saviour's "coming," which from his prediction in the Temple, they had been taught to connect with the close of that desolation: "Behold your House is *left unto you desolate*, for, I say unto you, ye shall not *see me* henceforth, *till* ye shall say, Blessed is He that *cometh*." But, in their second question, they also connect the time of his "coming" with "the end of the world"—or *age*.* Nothing had previously been said

* "The greatest respect is unquestionably due to the Authorized English Translation; but the Original must ever remain the standard of doctrine and interpretation to persons in any degree qualified by education to search after the mind of the Spirit through the medium of that language in which it is primarily expressed. The indiscriminate usage of the term *world*, as a common rendering of *cosmos*, *oikoumene* and *aion*, each of which appears to have a distinct signification, must necessarily occasion some ambiguity in those passages wherein any two of them are used in connection; and if this ambiguity should, in any degree, be removed by the simple substitution of

by the Saviour, at least nothing is here recorded as previously said, of the "end of the age." But the disciples were not ignorant of Prophecy, and they were able to observe and attend to its intimations. And thus it was, we have no doubt, they learned to connect *the coming* of the Lord with *the end of the age*. From a prophecy given by Daniel, they had already ascertained the precise era of Christ's appearance in the world; and, by their acquaintance with this same prediction, and the remembrance of what had so recently fallen from their Master's lips, they would be enabled to connect the time of Christ's Return with the end of the age. Daniel had foretold that, after the Messiah was "cut off," the City and the Sanctuary should be destroyed, by the people of the Prince who should come against Judea; and that these he should "*make desolate, even until THE CONSUMMATION*" or *end*. Dan. ix. 27. Now, as the Saviour had himself predicted the duration of that very desolation as coeval with the continuance of His absence, his disciples equally desirous of information concerning both, ask "When shall these things be? and what shall be the sign of thy coming and of the end of the age?"

From the 4th to the 14th verse, the Saviour gives them a general outline of what should take place up to "*the end*" of the age, cautioning them against false Christs who should arise, and warning them against the

more appropriate and analogous expressions, some light may be thrown upon subjects of the greatest concern and moment. Take, for instance, a passage in the same Evangelist, where *cosmos* and *aion* are used in the same connection, and both translated 'world.' (Matt. xiii. 38.) 'The field is *the world*.' The 'harvest is *the end of the world*.' 'So shall it be in the end of *this world*.' On perusing the passage in which these words appear, any plain mind must draw the inference, that at the *destruction of this material globe*, the procedure, represented under the figure of a harvest, would take place; but when it appears in the original that different words are used; that the 'world' which is *the field* is *cosmos, mundus*, universe; and the 'world' which is then *to end*, is *aion, sæculum*, age; and that '*this world*' refers to the word signifying *age*, and not to that which signifies *universe*; the natural and obvious inference would rather be, '*when this age of the world shall end, then shall the harvest come*.'"—*Thoughts on the Scriptural Expectations of the Christian Church*. By Basilicus.—p. 31.

supposition, that when they should hear of wars and rumours of wars that this "*end*" had arrived:—"but the end is *not yet*." He shows them that this was but the commencement of long-continuing affliction to which the Jews should afterwards be exposed,—“all these are *the beginning of sorrows*.” ver. 8. In the 9th and 10th verses, he predicts the persecutions under Pagan Rome; and, probably, in the two following verses, alludes to the Papal Antichrist, in the continued succession of Popes, as the “many false prophets,” who should rise and “deceive many;” and by the establishment of whose abominations “iniquity shall abound,” and “the love of many shall wax cold.” In the 13th verse he exhorts to steadfastness in maintaining the truth, and in the 14th adds, “And this gospel of The Kingdom shall be preached in all the world *for a witness* unto all nations, [not that it shall have been universally received by them for 1000 years,] *and THEN shall the end come*”—the “end of the age” about which they were inquiring.

Such appears to be the natural and proper exposition of this part of the chapter; although some have laboured hard to make this *end* of the world, or age, appear to be the destruction of the Jewish polity. But, besides that Christianity had made considerable progress before the destruction of Jerusalem and the Temple, there is no authority whatever for supposing that event the termination of “the age,”—that “*consummation*” or *end* being placed by Daniel *not* at the commencement, but at the close of the *desolation* of the city and sanctuary, and therefore as preceding the Millennium: “he shall make desolate even UNTIL the consummation.” Dan. ix. 27. It is also to be remembered, that in the latter question of the disciples, this *end* of the age was connected with the coming of Christ: “What shall be the sign of thy coming, and of the end of the age?”* Having thus given them a very condensed view of events up to the end of the age, the Saviour, in the 15th verse,

* Dr. Hamilton, (p. 156,) affects to discredit the distinction between *comes* and *aiou*, but the Examiner in the Christian Instructor, whose papers the Doctor highly eulogizes, admits that “the end of the world,” in the question of the disciples, is literally the “completion of the age.”—*Christian Instructor*, p. 553.

returns, and becoming more minute in the specification of particulars, points to the duration of the afflictions upon the Jews, and gives farther instructions to be recorded for the guidance and direction of those living in the periods to which His predictions referred, and who were more particularly interested: "When ye, THEREFORE, [this being *an inference* relative to their conduct drawn from the former chronological part of His discourse—"when ye therefore"] shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth let him understand,) let them which be in Judea flee into the mountains—let him which is on the house-top not come down to take any thing out of his house; neither let him which is in the field return back to take his clothes. And woe unto them that are with child and to them that give suck in those days." The parenthetical injunction clearly implies a danger of mistake; and the neglect of this very warning has probably occasioned much of the confusion in which commentators have involved the chapter. As the prediction of the prophet, from which we have already quoted, not only shows to what our Lord immediately refers, but will also assist us in another part of the inquiry, we shall now cite fully the passage to which our attention is thus particularly called: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto Messiah the Prince, shall be seven [prophetic] weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks [of years] shall Messiah be cut off, but not for himself: and *the people of the prince that shall come, shall destroy the City and the Sanctuary*: and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week, he shall cause the sacrifice and the oblation to cease, and *for the overspreading of abominations he shall make desolate, even until the consummation, and that determined shall be poured upon the desolate,*"—or "deso-

lator," (*marg.*) Dan. ix. 25—27. Our only remark on this, at present, is, that the prophet evidently refers to the Romans as "the people of the prince that shall come," and to the destruction of Jerusalem and the temple by that of "the City and the Sanctuary," together with the continuance of their desolation "for the overspreading of abominations." But although the Saviour clearly refers to this destruction of the city, and warns his followers to escape when they should see the period arrive, it is difficult to conceive how any should have thought of applying to that event what he afterwards states respecting his *Coming*, in answer to the second question of his disciples. Such a misapplication is the more surprising, as he has carefully guarded against false ideas of the nature of his coming. Having predicted a period of the greatest tribulation that ever was or shall be, He warns them in the 24th verse, against false Christs and false prophets who shall arise, and adds, "*Wherefore*, if they shall say unto you, Behold He is in the Desert, go not forth: Behold He is in the secret chambers, believe it not; For, [this is the reason why they are not to go into the desert seeking Him, "*for*"] as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of Man be." When He *comes*, therefore, it will be in no secret influence on the soul; no mere display of power in the infliction of judgments; no coming to be known only in a chamber or witnessed in a desert—but a bright and glorious manifestation of himself, instantaneous and *SEEN of all*,—as the lightning which "cometh out of the east and shineth even unto the west." "Behold he cometh with clouds," said the beloved disciple, long after the destruction of Jerusalem, yet repeating nearly the very words of the Saviour's prediction in the following verse, which is so often misapplied to the destruction of Jerusalem; "Behold He cometh with clouds, and *every eye* shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him." Rev. i. 7.

Having warned them against mistake or deception as to the *nature* of his coming, the Saviour proceeds

more particularly to inform his disciples *when* this glorious event shall take place: "*Immediately after the tribulation of those days*, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and *then* shall appear the sign of the Son of Man in heaven; and *then* shall all the tribes of the earth mourn, and *they shall see* THE SON OF MAN COMING IN THE CLOUDS OF HEAVEN, [or, as in the parallel gospel by Luke, (xxi. 27,) "in a cloud,"] with power and great glory: *and he shall send his angels* with a great sound of a trumpet, and *they shall gather together his elect* from the four winds, from one end of heaven to the other." In order, therefore, to know the period of our Saviour's return, it is only necessary to ascertain *when* "the tribulation" here spoken of *shall cease*. For this we are furnished with three keys. The first may be found in the passage already quoted from the prophecies of Daniel. We there learn, that "*unto the end of the war* desolations are determined," and that, "for the overspreading of abominations," the city and Sanctuary shall *continue* to be made desolate, "*even until the consummation*, and that determined shall be poured upon the desolate,"—or, (as corrected in the *margin*,) "upon the desolator." It is to this continuance of the desolation, we apprehend, our attention is especially directed by the parenthetical warning of the Saviour or Evangelist, "whoso readeth let him understand;"—the full knowledge of its *duration* being necessary in order to the understanding of the prediction of his Return, "*immediately after* the tribulation of those days," at its termination. The "consummation" has not yet arrived. God's controversy, or "war," with his ancient people has not yet ceased; nor has "that determined" been wholly poured upon its objects, whether reading "desolate," it is referred to the Jews; or reading "desolator," it is referred to those by whom they have been oppressed. But, as we have already seen, "the end," or "consummation," will come when the gospel has been "preached in all the world for a witness unto all nations;" and when the city and Sanctuary cease to be made

made "desolate." God's controversy with his ancient people must cease before the Millennium, for then he shall have returned to them "with mercies;" and, as we shall afterwards see, this is to be preceded by the infliction of dreadful judgments upon their enemies. The Saviour's return being "*immediately* after the tribulation of those days" must therefore be before the Millennium.*

In the 21st verse, we have the second source of evidence, in the extent of the tribulation by which the coming of Christ shall be preceded: "For then shall be

* Mr. Faber treats as a "vulgar error" the notion that Christ's coming in the clouds of heaven was at the destruction of Jerusalem; (*Sacred Calender*, vol. i. p. 207,) and correctly enough places it future at the "close of the Times of the Gentiles, and at the end of the long dispersion of Judah among all nations." But, contrary to all principles of *homogeneity*, so often and so ably advocated by himself, he maintains—and that on no higher authority than his own affirmation—that it will be a "figurative advent." And having thus *denied* that our Lord here predicts His personal Return, he subsequently states that "the sole *apparent* evidence, which after long thought on the subject" he has been able to discover in favour of the views of Millenarians, is one single text. From this exception we are, however, allowed very little advantage. He might indeed as well have included it *at once* with the others, as it is only doomed to share a similar fate in a more advanced part of his argument. But is there a single circumstance in the above prediction of our Lord, or in the circumstances which gave rise to it, which would lead to the supposition of its being any thing else than a personal coming of which the Saviour speaks? The inconsistency of putting upon it a figurative interpretation is accurately stated in an observation, (perfectly applicable in the present case,) by the Rev. Dr. Wardlaw, in his last published volume of Sermons—to which alone, it may be observed, we subsequently refer, although for brevity's sake we shall in future merely cite the page from which we quote: "Did the words occur," says the Doctor, (p. 498,) speaking of a passage to which we shall yet have occasion to refer; "did the words occur in an historical or epistolary composition, it would *justly* be pronounced *unnatural* (unless we were specially warned of the writer's purposed *deviation* from his ordinary style,) to explain them symbolically." And what else do these who, without any such "warning," and in opposition to the "ordinary style" of both the Saviour and His evangelist, and at variance with the nature of the questions to which the prediction is professedly the answer, would put upon such language a figurative interpretation? But we cannot here conceal our surprise that Dr. Wardlaw, in discussing the subject of Christ's premillennial coming, and professing to examine (p. 491) such passages as "may seem *most directly* relevant and important," should not have at all adverted to ~~the~~ most direct and important prediction.

great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be; and except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." Now as there cannot be two tribulations, each the greatest that ever was, this period cannot yet have arrived, for we learn from Daniel (xii. 1.) that this greatest tribulation is to be at the period of the restoration of Israel: "And at that time,"—at the destruction of the Ottoman empire, predicted in the last verse of the preceding chapter,—“And at that time shall Michael stand up, the great prince which standeth for the children of thy people, *and there shall be a time of trouble, such as never was since there was a nation, even to that same time*; and at that time thy people shall be delivered, every one that shall be found written in the book." Here then we find that the time of the greatest trouble, *up to that period*, is to be at the time of the restoration of Israel, the children of Daniel's people, when Michael the prince stands up in their behalf. This is again declared, (Jer. xxx. 7, 8:) “Alas! for that day is great, *so that NONE IS LIKE IT; it is even the time of Jacob's trouble, but he shall be saved out of it.* For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and *strangers shall no more serve themselves of him.*” And as our Lord himself says, immediately after the tribulation of those days shall they see the Son of Man coming in the clouds of heaven, so the prophet here adds, “They shall serve the Lord their God, and **THE BELOVED their King, whom I will raise up unto them.**”—“Then shall be great tribulation such as was not since the beginning of the world to this time, no, *nor ever* shall be. And except those days should be shortened, *there should no flesh be saved.* But [blessed be God for His promise,] for the elect's sake, those days shall be shortened.” This prediction by our Lord, of a period when there should *no flesh* be saved but for the elect's sake, corresponds fully with another in Isaiah, which also refers to the period immediately preceding the time “when the Lord of hosts shall

reign in Mount Zion and in Jerusalem, and before his ancients gloriously." Between the part of the prediction of our Lord concerning His Return, under consideration, and that of the prophet, there is an exact parallel, while the prophet also foretells the awful tribulation by which it is preceded: "Behold the Lord maketh the earth empty. . . . Therefore the inhabitants of the earth are burned, and *few men left.*" Is. xxiv. 1—6, 23. It seems therefore a misapplication of our Lord's prediction of this *greatest* tribulation to refer it to the destruction of Jerusalem, although it may have some appearance of being connected with the prophecy relative to that event. We apprehend, however, that our Lord, having foretold the near destruction of Jerusalem and the troubles connected with it, carries forward the views of believers to the day of the Lord,—the long-desired Sabbath,—and to the more dreadful tribulation at its commencement, which he contrasts with that at the destruction of Jerusalem. This, we think, is that "Sabbath," and that "winter" or "tempest," as the word signifies, (see Acts xxvii. 10,) concerning which the Saviour enjoins believing Jews to pray their flight be not in it. In this as in other cases the prophecy, having reference to the time of the Saviour's return, is addressed to the disciples for the instruction of their brethren in all ages. The *flight* to which he refers appears to be that already noticed, when "all nations" shall be gathered against Jerusalem to battle after the restoration of Israel, when, says the prophet Zechariah, "ye shall *flee*, like as ye *fled* from before the earthquake, in the days of Uzziah, king of Judah; and [as in our Lord's prophecy,] the Lord my God shall come, and all the saints with thee." Zech. xiv. 1—5. This being in a time of tribulation so much greater than was even that at the destruction of Jerusalem, the Saviour probably directs His disciples of the Jewish nation—to whom the prophecy was given, and to whose circumstances much of it relates—to pray that they be not involved in it.

There are various reasons which constrain us to think that it is at the 19th verse our Lord concludes his

directions concerning the conduct of his disciples at the destruction of Jerusalem; and in the 20th directs attention forward to the greater tribulation immediately preceding His coming. It is at the time of this "winter," or *tempest*, that "*then* shall be great tribulation, such as was not since the beginning of the world to this time; no, nor ever shall be." Matt. xxiv. 20, 21. This time of *greatest* tribulation, as has been shown, is however to be at the restoration of Israel, (Dan. xii. 1.) and therefore could not be referred to by our Lord, as at the destruction of Jerusalem formerly. It is evidently the same that is predicted, Rev. xvi. 18. It is spoken of by our Lord, as just noticed, to be a time of such great tribulation, that but for the elect's sake, "*no flesh* should be saved." This, while it accords fully with the predictions concerning the time of trouble at the commencement of the Millennium, does not appear at all to apply to the destruction of Jerusalem, in which *the Jews only* were involved. Again, the period of trouble referred to by our Lord is to be *shortened* "for the elect's sake." Neither does this, however, correspond with the circumstances connected with the destruction of Jerusalem, from which the Christians had escaped *before* its calamities commenced, and whose escape therefore (into which it is explained) did not depend on the *shortening* of that trouble. The "tribulation" of which our Lord speaks, as being "immediately" preceding His coming, must be still future, and is only referable to the unparalleled troubles at the close of the present Gentile dispensation.

The return of Christ at the restoration of Israel is rendered farther evident on attending to the parallel passage of the evangelist Luke, who, instead of referring us to Daniel, simply embodies in few words the information we have already obtained from that prophet: "There shall be great distress in the land, and wrath upon this people; and they shall fall by the edge of the sword, and shall be led away captive into all nations; and *Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.*" And then *follow* the signs of Christ's return, and the account of the

coming itself as given by Matthew: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. *And THEN shall they see the Son of Man coming in a cloud, with power and great glory.*" Luke xxi. 23—27. Jerusalem still is "trodden down of the Gentiles," and therefore the coming of the Son of Man is an event yet future. But we have the full assurance of the Saviour's verity that "immediately after the tribulation of those days," and after certain celestial signs, that then shall be seen the Son of Man coming in great glory. And that as it was the predictions of His *personal* absence during the period of the temple's desolation which induced the disciples to ask concerning his "Coming;" and as it was no "*figurative* advent" about which they thus inquired, that so also must it be of His *personal* Return, of which he gave them the signs in reply.*

These remarks are designed not merely to direct attention to the precise period of our Lord's return, but also to counteract an erroneous opinion too generally entertained, that Christ Himself, in some sense, applies

* It is much to be regretted that Dr. Hamilton should at all have lent himself to the maintenance of what we must regard as a doctrinal error, but still more so, that he has been so little scrupulous about the means by which this may be effected. There is often in his work a misquotation of Scripture, as well as of the sentiments of his opponents, which, to put upon it the most favourable construction, betrays a very culpable negligence. Referring to this passage, (p. 250,) he says, the coming of our Lord "was to be *accompanied* by the captivity of the Jews among all nations; and *followed* by the treading down of Jerusalem by the Gentiles until the times of the Gentiles are fulfilled," and actually proceeds to reason on this singular perversion of the passage. What renders this the more unaccountable is, that he has adduced this very passage to show that the primitive church might have known that the coming of Christ could not be so near at hand as they imagined, since He had "*affirmed*, that Jerusalem should be trodden down of the Gentiles *until* the times of the Gentiles were fulfilled." (p. 12.) Yet in the same 250th page, the Doctor asserts that the advent of which the Redeemer here speaks, "was to be *succeeded* immediately by the darkening of the sun and moon, and the falling of the stars from heaven"!!

to the destruction of Jerusalem, what he declares of his Personal Coming in the clouds of heaven, when he shall *be seen* of all the kindreds of the earth. Such an opinion can only be accounted for on the supposition of the total oversight of those various statements by which it is completely refuted. But indeed the language itself in which the Coming is announced, expressly excludes the possibility of any such construction. Even if the miseries attending the destruction of Jerusalem, rather than any subsequent to that event, had been "the tribulation" here spoken of, it is still to be observed that the coming of the Lord was not to be "*in*" that tribulation—not even *contemporaneously*, but—"immediately AFTER" it, whatever the *tribulation* itself may be. But, as has been proved, this refers to future times ; to which our attention must still be directed as the period IMMEDIATELY *after* which, or at the Restoration of Israel, when Jerusalem has ceased to be trodden down of the Gentiles, that then the coming of our Lord shall be gloriously realized, as here declared by Himself and uniformly predicted by the prophets.

Again, on the supposition that Christ was not to return till *after* the Millennium, it might well appear surprising that He should not have *included* that long term of holiness and happiness among the signs which precede his coming. After the world had for thousands of years been torn by dissension, and been the scene of every wickedness, such a lengthened period of universal purity and peace must have proved a very notable sign. But, as has been observed, the words "*immediately after* the tribulation of those days," prove that the coming of the Saviour shall precede the commencement of the Millennium, and therefore its existence could not have been given as a sign of his approach.

Still it has always been objected—and it has most unaccountably proved a serious difficulty, even to some of those who have ably defended this doctrine—that our Lord said, "this generation shall not pass till all these things be fulfilled;" and, understanding this to refer to the men then living, confusion or falsehood has thus been indirectly charged upon the blessed Saviour.

But it is obvious that if there had been the slightest force in the objection as bearing against the doctrine of our Lord's return *before* the Millennium, it must bear with at least equal force against all who suppose his coming to be *after it*. For if *all* these things were to be fulfilled before those then alive had died, then it can in no way refer to the consummation of all things, as this would be to assert that *all* was not fulfilled for at least about 3000 years after their death. No one who believes in the Saviour's truthfulness need be reminded, that he never could say that *he* should be *seen* coming in the clouds of heaven, and that the elect should be gathered from one end of heaven to the other by his angels, before the people then upon the earth should have ceased to live. Such a supposition, while it overlooks the fact that he had just fixed that event as subsequent to the fulfilment of the times of the Gentiles, also charges the Saviour with direct falsehood, a blasphemy which ought instantly to have suggested the necessity of some other explanation.* Indeed it appears remarkable that

* Although our Lord says that his coming will take place immediately after that greatest tribulation which we have shown to be *still future*, and of which the present commotions among the nations are evidently the commencement, Dr. Hamilton observes, (p. 250,) that "to look at the words of our Lord, and then say that 'immediately after,' means more than eighteen centuries; and that this generation shall not pass till *all* these things be fulfilled,' signifies merely till *some* of them be accomplished; discovers no ordinary degree of critical hardihood. This hardihood," he adds, "has frequently been displayed." Whether the Doctor had in view any recent instance, is not for us to determine; certain it is, however, that in the very page which records the censure, and in others, he himself has so limited both expressions, by making the passage refer, even with his own notions of its meaning, "*primarily* and *principally*" to Christ's "return to destroy the Jewish capital." We need make no farther remark on the unscriptural notion of Christ's *return* for that purpose, an opinion unsupported as we have seen by the only authority on which it is supposed to rest; and, as we shall shortly show, directly opposed to the express declaration of one of the holy apostles. But, unless the Doctor can suppose that *all* is accomplished when what "was *primarily* and *principally* intended" has been fulfilled, he must submit himself to the chastisement his own reproof was designed to inflict. If the Doctor had nothing else to fear than the demolition of his own argument against the expectations of the primitive church, this ought to have prevented his falling into such a mistake. But when our Lord declares, Luke xxi. 24, that "Jerusalem shall be trodden down of the Gentiles UNTIL the times of the Gentiles be fulfilled," and adds

the expression should ever have occasioned any difficulty either to those who maintain, or to those who oppose the Millennial Reign of Christ. '*Genea*,' the word translated "generation," has for one of its significations "a race," implying succession from father to son; and of *thirty-nine* instances we have examined in which it occurs in the New Testament, *twenty-two* are, in Beza's Latin translation, rendered *gens* and *natio*, words always signifying a people or nation. The last of these renderings, indeed, our English translators have themselves given it in Philippians ii. 15, ("in the midst of a crooked and perverse *nation* ;") and by merely adopting the same translation in this passage, all obscurity is entirely removed. Our Saviour's meaning in the expression will then be, that notwithstanding that he had just predicted unparalleled sufferings to which the Jewish nation should be subjected—being carried captive into all nations, having their capital laid waste and subject to the power of ruthless spoilers—that still *as a nation* they should yet continue to exist till his return. And as if it were almost incredible that a nation *could* survive such complicated distress, he adds the assurance, "Heaven and earth shall pass away, but my words shall not pass away.*"

in the 32d verse, "verily I say unto you, this generation shall not pass away till all be fulfilled," will even the Doctor have the "critical hardihood" to affirm that our Lord ever could mean that the times of the Gentiles, which he himself will acknowledge are not yet expired, should be fulfilled ere the men then alive went down to the dust?

* While the first edition was passing through the press, a Millenarian work published in 1770, by the Rev. S. Hardy, Lecturer at Enfield, Middlesex, was put into our hands, in which nearly the same view is given of this passage. He does not appear to have observed the translation of Phil. ii 15, but refers as authority in support of the above rendering to Beza, Chrysostom, Erasmus, Pasor, and Mede. We have since ascertained that the same interpretation of the passage has been offered by many others. Among the most eminent of these in the present day, is the Rev. Mr. Faber. In his "Sacred Calender of Prophecy," precisely the same view of the signification of this word is given, supported by numerous authorities. He says decidedly indeed that "the *primary* meaning of the word is *a race*, or *family*, or *nation*." (vol. i. p. 264.) His testimony is the more valuable from its being contained in a work decidedly Antimillenarian. If the opinion of the church were generally corrected with respect to the *time* of Christ's coming, his mere assertion of its being a *figurative* advent

All who oppose the doctrine of Christ's personal reign on the earth during the Millennium, build much on a parabolic illustration of the prediction just considered. "When the Son of Man shall come in his glory, and all the holy angels with Him, then shall He sit upon the throne of His glory, and before him shall be gathered all nations; [—or rather, as it is in the original, "*all the nations* ;"] and He shall separate the one from the other, as a shepherd divideth his sheep from the goats: and he shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come ye blessed of my father, inherit the Kingdom prepared for you from the foundation of the world; for I was an hungered," &c. Matt. xxv. 31—46. From this it has been inferred, that Christ's coming will not be till the consummation of all things, because He is represented as gathering "all nations" before Him; and consequently, it is supposed, the whole human race. There is, it must be acknowledged, considerable difficulty in ascertaining precisely our Lord's design in this statement; but we believe it was intended to have a much more limited application than it often receives. It is generally assumed that "all nations," here, includes not only the whole of mankind alive at the time, but also the whole of the human family who have ever lived, or ever will. This is, however, an unwarrantable assumption. "*Ta ethne*," translated "nations," is never, in any way, applied to the dead, so far as we can discover. Even in English, the word *nations* is only applied to men in their earthly relations—such distinctions being lost in the future state. But the term here used in the Original, although it signifies "*the nations*," in a general sense, has also a more limited signification, being very frequently restricted to the *Gentiles* only, as distinguished from the Jews. Thus, in these very predictions it is so used when the Saviour

(and he really offers no higher authority, however frequently he repeats that assertion,) would convince few that Christ's "coming with the clouds of heaven," attended by his angels, who "shall gather together his elect from the four winds," will be any thing else than His Personal Return.

says, "Jerusalem shall be trodden down of the *Gentiles*, until the times of the *Gentiles* be fulfilled." Luke xxi. 24. Again, when He sent forth the apostles he said unto them, "Go not into the way of the *Gentiles*...but go rather to the lost sheep of the House of Israel." Matt. x. 5, 6. It is used in the same sense in the blessing of the aged Simeon, "A light to lighten the *Gentiles*, and the glory of thy people Israel." Luke ii. 32. It is often so used by Paul: "Wherefore remember," says he to the Ephesians, "that ye being in time past *Gentiles* in the flesh, who are called Uncircumcision by that which is called the Circumcision." Ephes. ii. 11. Again, speaking of the mystery of the gospel, he says, "it is now revealed unto the holy apostles and prophets, by the Spirit, that *the Gentiles** should be fellow-heirs." Eph. iii. 6. In the parable, it might therefore be rendered, "and before Him shall be gathered all *the Gentiles*." In the prophecies also, the expression "all nations" is sometimes used where the whole human family *alive* are evidently *not* included. It is the very expression used by the prophet Zechariah, in reference to the destruction of Antichristian nations at the coming of the Lord before the Millennium; to which prophecy our Lord probably alluded: "Behold the *day of the Lord* cometh, and thy spoil shall be divided in the midst of thee. For I will gather *all nations* against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. *Then shall the Lord go forth*, and fight against those nations, as when he fought in the day of battle." Zech. xiv. 1—3. This is repeated, Joel iii. 1, 2: "For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather *all nations*, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people, and for my heritage Israel, whom they have scattered among the na-

* Of *Eighty-seven* times in which the "*Gentiles*" are mentioned in our translation of the New Testament, in above *Eighty* the original Greek has this very word—viz. "*ta ethne*."

tions, and parted my land." And again, the Lord threatens the utter destruction of "all nations," when, it will be admitted, it cannot be absolutely understood of the whole human family. "Come near, ye nations, to hear; and hearken, ye people; let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon *all nations*, and his fury upon all their armies; *he hath utterly destroyed them*, he hath delivered them to the slaughter." Is. xxxiv. 1, 2. To this dreadful event, it is probable, our Lord, in the parable, refers, when he shall destroy the nations which have so long been favoured with the blessings of his gospel without availing themselves of its privileges; and when his own people shall be made participants of the joy and honour of his millennial kingdom. That the description is not that of the general final judgment is evident from the circumstance that all the "nations," here spoken of, must have been favoured with the gospel among them. The ground of acquittal, or condemnation, respects only the love which has been displayed towards the saints. This rule of judgment is therefore inapplicable to those of heathen nations who have gone down to the dust, without having ever heard the Saviour's name, or known one poor disciple. Farther, this representation cannot be literally understood as applicable to all individuals, even in the nations called *Christian*, without setting the parable in direct opposition to the plain statements of Scripture. These nations are represented as divided into only two classes. All, therefore, who are not found on the right hand must be included among those on the left. But none are received to the right except such as have testified their love to Christ by deeds of benevolence to his saints, in circumstances of distress; although we have full assurance that all who rely by faith on the merits of the Redeemer's blood shall be saved, even if grace has been bestowed when under such circumstances as may deprive them of all opportunity of displaying their love by the deeds to which it prompts, as in the case of the penitent thief on the cross. To escape the dilemma in which they are thus placed, our opponents may say

the will is, in such cases, taken for the deed. But this is to depart from that literal explanation of the parable on which the argument is made to rest—the very point for which we plead. It is, therefore, obvious, that this cannot be understood as an exact representation of the final judgment.*

But it is to be remarked as not a little surprising, that while the direct statements of the period of our Lord's return are so easily set aside, no hesitation should be evinced in founding an important doctrine on the literal interpretation of the language of a parable—a kind of proof which, in no other case, would be received as equivalent to a plain declaration. The unsuitableness of parables spoken with a general design, for establishing a particular and disputed doctrine, is well known and generally acknowledged. Indeed, by interpreting literally the language of parables, the most opposite doctrines may be established as sanctioned by the word of God. Thus, in the parable before us, all nations are represented as being gathered together—then separated into two great companies,—and as having judgment pronounced upon the whole of each division simultaneously. But, by interpreting literally another parable in the same chapter, (verse 14—30,) we have a very different view of the procedure of judgment. In it, each individual is called forward, singly and successively, to give account of the improvement he has made of the talents intrusted to him; and, individually, they receive rewards proportioned to the zeal they have severally displayed in the occupation of the talents committed to them. Thus, the consequence of interpreting literally the language of these parables, is to set Scripture against itself, by applying it to purposes it was never designed to serve.

* Mr. Mason, the Examiner in the Instructor, Dr. Hamilton, and a writer in the Edinburgh Theological Magazine, all cling to this parable with a tenacity which betrays the consciousness of their being destitute of better support. It is not, however, necessary that we should now review their remarks individually, as they all proceed upon the assumption of its being a detailed account of the final judgment, without the least attempt at proof.

There is another and most important circumstance overlooked when this parable is adduced in confutation of the doctrine of Christ's return before the Millennium. The two already referred to, and that which precedes them—of the ten virgins who had fallen asleep while the Bridegroom tarried, and who continued in that state until aroused by the announcement of his near arrival—form part of a series* which our Lord spake in illustration of that declaration of his coming “immediately after the tribulation” upon both Jews and Gentiles at the fulfilment of the times of the Gentiles. “**THEN,**” or *at that time*, says the Saviour, “shall the kingdom of heaven be likened unto ten virgins,” &c. They can therefore only be referred to the period of his Millennial reign. And accordingly it deserves to be noticed, that, in the parable on which the objection is founded, the Redeemer uniformly speaks of himself as “the Son of Man” at his coming; but after having sat down “upon the throne of his glory,” He always designates himself “The King.” If, then, an argument could with

* The nature and limits of the present publication do not admit of our entering upon the consideration of these parables in their connection with the prediction for the illustration of which they are delivered; nor of a more enlarged examination of the prediction itself. In treating on so many points, embracing in a connected form such a multitude of prophecies, for the purpose of presenting in one view their combined evidence, brevity of illustration was absolutely requisite. But as no view of the Saviour's Return can be considered as correct which is at variance with His own direct statements on the subject, the full elucidation of these chapters is of the highest importance in the discussion of the doctrine of His Millennial Reign. Much additional evidence may yet be derived from them in support of the views now maintained, which, if properly exhibited, will add greatly to the strength of the Millenarian argument. This the author reserves as the subject for a separate publication, in which it is intended minutely to examine various theories of interpretation, and to adduce arguments in favour of the view given above, from the occasions on which these predictions were delivered—from the circumstances in which they were spoken—the time at which they were uttered—the persons to whom they were addressed—the language in which they are conveyed—an enlarged consideration of the various parabolic illustrations in their proper application to the time of Christ's coming—a full comparison of Matthew's narrative with those of the other evangelists—from the past and present fulfilment of the preceding signs in the history of the church and of the world—and other points of evidence.

propriety be constructed upon its language, the objector might find this parable bearing forcibly against his own opinion ; and this it really and most unquestionably does when viewed as having been delivered in illustration of Christ's plain declaration of his coming, described in the preceding chapter. Nor is the formality of judgment, here represented, inconsistent with the view thus given, when compared with other Scriptures. Thus, for example, we have in Dan. vii. 9, 10, (a passage perfectly parallel,) the destruction of Antichrist before the Millennium, part of which has been already executed, set forth under the representation of a judgment—the thrones being placed, the books opened, &c. "I beheld," says the prophet, "till the thrones were cast down, [set or placed,] and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool ; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him ; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him ; *the judgment was set and the books were opened.*" Living, as we now are, in the scene referred to, without witnessing the solemnities here described, the language of the prophecy may serve to illustrate that of the parable.*

Shortly after the ascension of Christ, the apostle Peter held out to the Jewish nation the assurance of His return at the period of their conversion. Addressing them in Solomon's porch, after the miraculous cure of the

* An objection is sometimes founded on another declaration of our Lord, "Verily I say unto you, there be some standing here who shall not taste of death, till they see the Son of Man coming in his Kingdom." Matt. xvi. 28. This is often applied to the destruction of Jerusalem, and it is thence inferred, that he will not come in any other manner, till the consummation of all things. Although Christ had here referred to that event, this could no more have been in opposition to the evidence of his personal return at the commencement of the Millennium, than it would have subverted the theory of his coming at any subsequent period. But not only is the assumption of His coming at the destruction of Jerusalem altogether gratuitous, and opposed as we shall soon see to Peter's assurance, almost so soon as Christ had left the earth, that the heavens must receive him till the Restitution of all things, but such an application of the passage before us is also at variance with another reference to it by the same apostle,

lame man, he declared that they had killed the Prince of Life, and exhorted them to repentance: "Repent, ye, therefore, and be converted, that your sins may be blotted out, when *the Times of Refreshing shall come* from the presence of the Lord, and HE SHALL SEND JESUS CHRIST which before was preached unto you; *whom the heavens must receive UNTIL the times of Restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began.*" Acts iii. 19—21. Here, then, we may observe, is a complete confutation of the idea of Christ's return at the destruction of Jerusalem. He had left the earth very shortly before the apostle thus declared that the heavens must receive him until the times of Restitution. We are assured, however, that when these times of Refreshing shall come to Israel, He shall again be sent unto them, the heavens receiving him only *until* the times of Restitution of all things predicted by the prophets. This is

which proves that it was to an event of a very different character the Saviour alluded. In the preceding verse he had spoken of his return "in the glory of his Father with the holy angels." This glory his disciples had expected he would then assume, and for the confirmation of their faith that at his return he would appear very differently from what he had done in his humility, he condescended to appear to three of them as he will be seen by all at his future coming, in glorified humanity, attended by two of his saints, as recorded in the succeeding context: "And after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain, apart, and *was transfigured before them*; and his face did shine as the sun, and his raiment was white as the light. And behold there appeared unto him Moses and Elias talking with Him." Matt. xvii. 1—3. So, it may be remarked, all the three evangelists who record the Saviour's promise, follow it immediately with the account of the transfiguration, without interposing the notice of any other circumstance between their record of the promise and the statement of that celestial appearance, which seemingly they regard as its early fulfilment. (Matt. xvi. 28. xvii. 1. Mark ix. 1, 2. Luke ix. 27, 28.) And the apostle Peter, one of the honoured three who witnessed this transfiguration, elsewhere alluding to this appearance in celestial glory, expressly calls it "the *power and coming*" of Christ: "For we have not," says he, "followed cunningly-devised fables, when we made known unto you *the power and coming* of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father, honour and glory, when there came such a voice to Him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice, which came from heaven, we heard *when we were with him in the holy mount.*" 2 Pet. i. 16—18.

the only instance in the New Testament in which the noun here translated "Restitution" occurs, but the verb from which it is derived is used frequently, and always in the sense of restoration; as when Jesus said unto the man with the withered hand, "Stretch forth thine hand, And he stretched it forth; and it was *restored* whole like as the other." Matt. xii. 13. And when the apostles "were come together, they asked of Him, saying, Lord, wilt thou at this time *restore* again the kingdom to Israel?" Acts i. 6. And that these "times" are no other than those of the Millennium is farther obvious from the fact, that there are *no other* "Times of Restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began," than those exhibited in the preceding passages, of the times now called the Millennium. Christ, in his divine nature, is everywhere present, and therefore as really here now as he will be then; but in his human nature he left the earth in presence of his disciples, being taken up in a cloud, and shall return "in like manner," as announced by the angel. He has sate down on His Father's throne, and shall continue to sit at his right hand "until His enemies be made his footstool." But when the times of the Gentiles are fulfilled, and the times of Refreshing shall come from the presence of the Lord, He shall send unto his ancient people—not the Spirit, who is already with us, and who has been to the Church the Comforter in His absence, but—the Redeemer, "Jesus Christ." That the "times of Refreshing," anticipated by the holy apostle, are not merely times of consolation enjoyed by individuals in a state of grace, but of their *national* conversion, is manifest. He expressly declares, that, when these times of Refreshing have come, the Lord will then send Jesus Christ unto them, while yet he affirms that the heavens must receive Him till the times of Restitution of all things; the times of refreshing referred to, must therefore be the Millennium, as well as those of restitution. As a nation, the Jews consummated their wickedness by the crucifixion of the Lord of glory. With this enormity the apostle charged them, not as individuals, but as a people, saying, "Ye

denied the Holy One and the Just," and "killed the Prince of Life." For this dreadful wickedness, national punishment has been awfully inflicted, and is still in store. But they are not altogether cast off. When they shall see their iniquity in all its extent, and mourn in bitterness on account of it; when, in the language of the apostle, their sins shall be "blotted out,"—when the blood of Jesus they wantonly shed, and the curse of which with awful infatuation they invoked upon themselves and their children, shall be upon them in a blessed sense, and "the times of Refreshing shall come from the presence of the Lord," He will then send unto them that Jesus whom they formerly despised, and refused to acknowledge as the Anointed One.*

The Lord seems to allude to his rejection by backsliding Israel, his return to heaven for a time, and his coming again at the period of their conversion, when

* By connecting them with the period when "all nations shall serve and obey" the Lord, Dr. Hamilton seems to admit (p. 136,) that "the times of Refreshing" are those of the Millennium, but afterwards introduces (p. 161,) a long quotation from Mr. Faber, in which, by an elaborate but unavailing criticism on the word "Restitution," he endeavours to evade the force of the passage. If Mr. Faber had attended to the fact, that "when the times of *Refreshing* shall come," Jesus is to be sent, it might have prevented his embarking in the hopeless enterprize of explaining away the meaning of the Greek word translated *Restitution*, the derivation of which secures its signification. If he admits—which it is scarcely possible he should deny—that "the times of Refreshing" refer to the future restoration of Israel to the favour of God at the Millennium, there is no escaping from the conclusion that then is the time of Christ's return. Even if his trivial objection to Mede's construction were just, which is not admitted, it may at once be obviated by substituting the word "announced" for "spoken," which the original fully admits. See *Parkhurst*.

The rendering of this passage, in the authorized version, is most ably vindicated in Mr. Cunningham's "Critical Examination of some of Mr. Faber's Fundamental Principles of Prophetic Interpretation," and in Mr. Drummond's Letter to Dr. Hamilton. Mr. Mason does justice to our translation, and says, (Gentiles' Fulness, p. 201.) "the word in the Greek is literally and most properly rendered" Restitution. But, in quoting the passage, he stops short at the "restitution of all things," and applies this to "the time of the last judgment" and "the end of all things." But the mere quotation of the remainder of the sentence is sufficient to exclude this idea, and to prove that the apostle referred to the Millennium—that being the only "Restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."

he says by the mouth of the prophet Hosea, "They will not frame their doings to turn unto their God, for the spirit of whoredoms is in the midst of them, and *they have not known the Lord*; and the pride of Israel doth testify to his face; *therefore* shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them. They shall go with their flocks and with their herds to seek the Lord; but they shall not find him; *he hath withdrawn himself from them. . . . I will go and RETURN to my place TILL they acknowledge their offence and seek my face.*" Hos. v. 4, 5, 6, 15. "Repent ye therefore and be converted," says the apostle, "that your sins may be blotted out when the times of Refreshing shall come from the presence of the Lord, and He shall send Jesus Christ, which before was preached unto you."

The apostle Paul writing to the saints in Rome, and treating expressly of the conversion of Israel, says, "I would not, brethren, that ye should be ignorant of this *mystery*, (lest ye should be wise in your own conceits,) that blindness, in part, is happened to Israel until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins." Rom. xi. 25—27. As, in the gospel by Luke, our Lord in predicting his return, declared that Jerusalem should first be "trodden down of the Gentiles, *until the times of the Gentiles be fulfilled*," so the apostle here intimates that the blindness of Israel will continue till "the fulness of the Gentiles be come in,"—when "the Deliverer shall come out of Zion." He quotes from the prophecy of Isaiah, "And the Redeemer shall come to Zion, and unto *them that turn from transgression in Jacob*, saith the Lord." Is. lix. 20. Here the promise is, that He will come to Zion, and unto them that *do turn* from transgression; but Paul, quoting from the Greek Translation of the Old Testament, (then in common use,) has made an accommodation of the passage. Both the prophet and the apostle, however, explicitly announce the coming of the Redeemer at the period of Israel's conversion; and while the one

predicts His coming to the *earthly* Zion, the other assures us of His return *from* the *heavenly* Zion, under the pledge of God's covenant with them.*

The long desolate state of Israel, without a prince among them, is predicted by the prophet Ezekiel, while he also points to its termination: "And thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end; Thus saith the Lord God, *Remove the diadem, and take off the crown*; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it, and it shall be no more, *until HE COME whose right it is; and I will give it Him.*" Ezek. xxi. 25—27. "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously." Is xxiv. 23.

* Mr. Mason supposes that because the apostle says, (using the language of the Greek translation by the Seventy,) the Deliverer shall come *out of Zion*, it cannot mean a literal advent: (Gentiles' Fulness, p. 187.) But heaven is, by way of figure, sometimes called Zion in Scripture, as in the following passage, referring to the same advent: "The Lord said unto my Lord, Sit thou at my right hand, *until I make thine enemies thy footstool. The Lord shall send the Rod of thy Strength out of Zion*; rule thou in the midst of thine enemies. Thy people shall be willing in *the day of thy power*, in the beauties of holiness from the womb of the morning." Ps. cx. 1—3. But the passage would not accord with Mr. Mason's opinion, even if his idea of "*gospel Zion*" were admitted. For while he would thus make *the Spirit* come to the church, the apostle says the Deliverer shall come *out of Zion*. And as the prophet was no less inspired than the apostle, the view taken of the language as quoted by Paul, must be in consistency with Isaiah's prediction. Were this the only passage in which Christ's return at the commencement of the Millennium was declared—and if it was either of difficult interpretation, or when so understood appeared in opposition to other scriptures—some liberty might then be allowed in putting upon it such a construction as the necessities of the case might demand. But surely where there is such a harmony of Scriptural Evidence centering in the same point, such an explanation is not more unnecessary than it would be unsatisfactory.

SECTION XIX.

NEW TESTAMENT PREDICTIONS OF CHRIST'S RETURN
AT THE DESTRUCTION OF ANTICHRIST.

BEFORE the Millennium, the Papal Apostasy, we are assured, will be destroyed ; and we have the express declaration of Paul that this is to be completely effected by the coming of Christ. In his first epistle to the Church at Thessalonica, the apostle had expressed joy in their having "turned from idols to serve the living and true God, and to wait for his Son from heaven." 1 Thess. i. 9. He had exhorted them to "walk worthy of God," who had called them "unto *His kingdom and glory.*" (ii. 12.) He had regarded them as his hope, and joy, and crown of rejoicing, "in the presence of our Lord Jesus Christ, *at his coming.*" (ii. 19.) He had prayed that the Lord would establish their hearts "unblameable in holiness, before God, even our Father, *at the coming of our Lord Jesus Christ with all his saints.*" (iii. 13.) He had farther comforted them concerning the death of their believing friends, by the assurance that those who "sleep in Jesus will God bring with Him." (iv. 14.) He had reminded them, that, to those who expect Him not, "the day of the Lord cometh as a thief in the night," although of "the times and seasons" he needed not to write unto them, for they were not in darkness, that that day should overtake them as a thief; for which reason he exhorted them to "*watch and be sober.*" (v. 1—6.) And, finally, he had prayed that they should be "preserved blameless, *unto the coming of our Lord Jesus Christ.*" (v. 23.)

By thus glancing at these several allusions, in his *first* short epistle, we are better prepared to understand the apostle's design in the *second*. For, by the earnestness and the frequency with which he has thus argued the coming of Christ upon the attention of the Thessalonian church, and probably from the statements of others,

they had been thrown into some degree of perturbation, supposing that glorious event just about to be realized. Paul seems to have written his second epistle solely with a view to correct the mistake into which they had fallen.* He first vindicates God for rewarding his servants and punishing his enemies "with everlasting destruction from the presence of the Lord, and from the glory of his power, *when he comes to be glorified in his saints, and to be admired of all them that believe.*" He then proceeds in the beginning of the second chapter to address them, with earnestness and affection, on the time of the Saviour's advent: "Now, we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not *soon* shaken in mind or *troubled*, neither by spirit, nor by word, *nor by letter as from us*, as that the day of Christ is at hand," or *instantly*, as "*enesteken*" ought to be rendered. With this view of the apostle's design, we can never suppose that he now refers to any other than that "coming of our Lord Jesus Christ *with all his saints*," to which he alluded in his former epistle. Whatever anxiety some may evince to escape from the force of the passage by supposing a "spiritual advent," the real nature of this coming is already too evident to admit of its being so explained away.

But palpable as the apostle's meaning now is, the ar-

* When Dr. Hamilton wishes to repel Mr. Cunninghame's argument from Matt. xxiv. he affirms (p. 261,) that the coming of our Lord was at the destruction of Jerusalem: but when he would deride the premature expectations of the church at Thessalonica, he does not forget (p. 12,) that His coming *was to be preceded* by the treading down of Jerusalem, *until* the times of the Gentiles be fulfilled; although he elsewhere maintains (p. 250,) that His coming was to be *followed* by that calamity. Truly it is not surprising that the laborious minuteness of a certain Millenarian author, in occupying a number of pages with arguments to determine the proper punctuation of a Scripture text, should appear ridiculous to one, who thus, with so much ease—neither assigning a reason, nor offering an apology—can place and replace the same event at two different periods distant from each other 1800 years, as he finds the necessities of his argument may require. The Doctor's mode, it will be acknowledged, is the easier and more summary of the two, but to those who sincerely desire to know the mind of the Spirit, (to which it is desirable that he had more frequently attended,) it will not always prove the most satisfactory.

gument to be derived from his after statement acquires additional strength, by the consideration that "*hyper*," here translated "by" the coming of the Lord, ought to be rendered "of" or "concerning" His coming. Parkhurst, thus correcting the translation of this passage, refers to Whitby and Macknight among others, as authority—commentators who will not readily be suspected of Millenarian tendencies. This correction gives an entirely different view of the verse, as, without the slightest reference to the context, it clearly demonstrates that the subject of which the apostle now expressly wrote was "*concerning* the coming of our Lord Jesus Christ, and our gathering together unto him," which admits of no spiritual interpretation. Independently, indeed, of this correction, the meaning may be easily ascertained and established. It is evident it could not be the day of their death which the apostle contemplated, else he could have given them no assurance that any previous time should certainly elapse, still less that it would not take place till the destruction of Antichrist. It could not be merely the more general diffusion of the influences of the Spirit in the church or in the world, for this would have occasioned them no "trouble." And it was no other than the personal coming of the Lord, respecting the time of which the believing Thessalonians had fallen into mistake, and concerning which the Apostle designed to correct them.

What we now have to attend to is, the period assigned by the apostle for this glorious advent of the Redeemer. Guarding them against deceivers, he assures them that that day should not come except there came a falling away first, and that Man of Sin be revealed—the Son of Perdition. He proceeds to state the character of the Papacy, (as recognized by Protestant commentators,) and having adverted to the barrier which the dominant power of Rome Pagan opposed to his manifestation ~~till~~ taken out of the way, he adds, (ver. 8,) "And then shall that Wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and DESTROY WITH THE BRIGHTNESS OF HIS COMING." This *coming* must therefore be before the Millennium; and

if it be of a personal nature in the second verse, it must be the same in the eighth. The same word is used in both cases; and to imagine that the apostle, while professedly correcting a mistake into which his readers had fallen about the *personal* coming of the Lord, should, instead, inform them of the period of a *spiritual* advent, without giving them any intimation of the substitution, is to suppose him guilty of a sophism which would not be practised by any honest man. Besides, it deserves to be remarked, that the word here translated "*brightness*," which Parkhurst observes the Greek writers particularly apply to *the appearance of some deity*, is in scripture never used but to denote a personal manifestation, as in the following passages relative to Christ's glorious *appearance* at His return: "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his *appearing* and his kingdom;" 2 Tim. iv. 1. "That thou keep this commandment without spot, unrebukable, until *the appearing* of our Lord Jesus Christ;" 1 Tim. vi. 14. "Looking for that blessed hope, and the glorious *appearing* of the great God and our Saviour Jesus Christ;"*

* Dr. Wardlaw (p. 519, *et seq.*) not only admits the accuracy of the above substitution "*concerning* the coming of our Lord," instead of "*by* the coming," as given in our translation, (making the correction in quoting the passage,) but states it to have been the apostle's object here to correct the misapprehension which had arisen from the expressions in his first epistle concerning the personal coming of the Lord. Considering that misapprehension to have been occasioned by the apostle's "use of the pronoun *we* in his first epistle, Are we not necessitated," he asks, "to consider the correction of it as amounting to an intimation that the day of the Lord was *not* to be expected within so short a time" as a life-time? Again he says, (p. 522,) the apostle gave them "the plainest intimation that the day in question, [the day of the Lord,] was not to come till events had happened which did not admit of its being 'at hand' in the sense in which they had by mistake supposed it; that is within their own life-time." But those "events" to which the Doctor alludes, are the rise, and manifestation, and destruction of the Man of sin, events which will all have happened before the Millennium; and we do think it remarkable, that while the Doctor takes so correct a view of the connection which there is, in the epistle, between the mistake of the Thessalonians, "concerning the coming of the Lord," and the correction of that mistake by the apostle, that he should have quoted the entire passage without taking the slightest notice of the *time* at which the apostle *does* say the coming of Christ will take place; for is not more true that Paul informs them that, *before* the coming of Christ, the man of sin had to come into being and acquire an ascend-

Titus ii. 13. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His *appearing*." 2 Tim. iv. 8. In all these instances, the word translated "*appearing*" and "*appearance*," is the very word translated "*brightness*" in the passage before us. How then is it possible to evade the conclusion that Christ's return will take place at the destruction of Antichrist?—"And then shall that Wicked be revealed, whom the Lord shall *consume* with the Spirit of His mouth, [as has been witnessed since the Reformation,] and shall *destroy* with the *brightness* [or glorious appearance] of His COMING."*

The same view of the coming of the Son of Man at the destruction of Antichrist is given by the prophet Daniel. The seventh chapter of his prophecies contains the account of a dream, or vision, in which the prophet saw four beasts, which, Commentators are

ancy, than that he also affirms that "by the brightness of His coming" this Wicked shall be destroyed.

* Any general remarks on Dr. Hamilton's mode of treating the three Greek nouns used in the New Testament to signify the advent of Christ, are unnecessary, as Mr. Cunninghame—whose thorough acquaintance with the originals, eminently fits him for the work—has in his several pamphlets so fully taken up this part of the argument. We merely observe on the above passage, that the Doctor's method of *getting through* the overwhelming evidence it contains of the Saviour's personal return at the destruction of Antichrist is abundantly easy. Assuming that he formerly came at the destruction of Jerusalem—next declaring that he did not then come in person—and lastly asserting, that "His advent is represented in the same terms on the two latter occasions," he speedily arrives at the conclusion, (p. 238,) that "the presumption certainly is, that he will not come in person, either at the overthrow of Antichrist, or the introduction of the Millennium"—between which events he marvellously interposes 75 years, (p. 236,) and seems to imagine he has thus fully confuted Mr. Cunninghame's argument!!

This is the passage to which we formerly referred as containing "the sole apparent evidence" which "after long thought" Mr. Faber could discover in favour of our views. It may therefore be interesting to notice the means by which he succeeds in disposing of it. This he does simply by supposing that from a *forged* letter the Thessalonian church had been deceived into an expectation of the *immediate figurative advent of Christ* to destroy the Man of sin!! Had they also been deceived, then, into the expectation of their immediate figurative "GATHERING TOGETHER UNTO HIM"?

agreed, represent the great monarchies which have successively had dominion from that time till now—the Babylonian, the Medo-Persian, the Grecian, and the Roman. This last appeared to the prophet dreadful and terrible, and strong exceedingly, with great iron teeth, and as breaking in pieces, and stamping the residue with the feet of it, “and it had ten horns.” While the prophet considered these horns—the kingdoms into which the Roman empire became divided—behold there came up *among them*, another little horn having eyes like the eyes of a man, and a mouth speaking great things, which “made war with the saints, and prevailed against them.” This *little horn*, it is also agreed, is the Papal Apostasy. Contemplating this horn, the prophet “beheld till the thrones were cast down, [set or placed,] and the Ancient of Days did sit,* whose gar-

* Dr. Hamilton, to supply the place of argument, gives an extract, (p. 234,) from the Edinburgh Theological Magazine, in which it is attempted to vindicate an absurd commentary which Mr. Cunningham has exposed, concluding some equally pointless remarks on this passage, in the following words: “The Son of Man came to the Ancient of Days, or was brought near before Him. The only question then is, where has the Ancient of Days His abode? Where do the Scriptures uniformly represent Him as erecting His throne? If it be on earth, then the coming of the Son of Man was a *descent* according to Mr. Cunningham; if it be in heaven, then the coming of the Son of Man was an *ascent* according to the interpreters, Maclaurin and Scott.” The author of the above is certainly entitled to the merit of *originality*; and should this new species of argumentation ever become admissible, what are at present regarded as indubitable facts will be easily overthrown. If, for example, any gentleman, ignorant of the power and nature of Religious Criticism, should venture to mention his having been, in 1822, at the levee of his late Majesty, held in the palace of Holyrood, he might soon have occasion to blush for his temerity, and have his want of probity thus exposed by some *acute* reviewer: “Where did George the Fourth reside? Where is he *uniformly* represented as having held his Court? If in Edinburgh, then may you have been present at his levee in Holyrood; but, if in London, then, Sir, you endeavour to deceive.” In the prophecy the point to be ascertained is not where the throne of the Ancient of Days is *usually* placed, but where He is represented as having set these thrones of judgment at the particular time specified. These cannot be confounded with the eternal throne of God. They are only placed while the transactions of the vision are being accomplished. The prophet beheld “till” they were set; and, instead of being in heaven, they are represented in the context as being placed upon the kingdoms described under the emblems of the four destructive beasts. Contemplating the Papal Antichrist which had arisen among the other horns of the Roman empire, and considering this horn, whose

ment was white as snow, and the hair of His head like the pure wool ; His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him ; thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him ; the judgment was set and the books were opened. I beheld then, because of the voice of the great words which the horn spake ; *I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.* As concerning the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and time. I saw in the night visions ; and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Dan. vii. 9—14. How fully does this confirm the view given by Paul to the Thessalonians !

Under the representation of seven angels pouring out the vials of God's wrath upon the earth, the book of the Revelation contains a prediction of the judgments which precede the Millennium ; by the last of which vials, Antichrist is to be finally destroyed. But after the account of the sixth, and before the out-pouring of the seventh vial, there is a remarkable parenthetical intimation given : " And the sixth angel poured out his vial upon the great river Euphrates, [in judgments upon the

look was more stout than his fellows, the prophet " beheld [these] till the thrones were placed, and the Ancient of Days did sit" in judgment upon him. It was while these thrones were set, and judgment was being executed, that One like the Son of Man came from heaven, which must receive Him " until the times of Restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." These " times" having now arrived, He comes " with the clouds of heaven," and there is " given Him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him."

Turkish empire, symbolized by that river,] and the water thereof was dried up, that the way of the kings of [from] the east might be prepared, [probably the Israelites, called "princes," Ps. xlvii. 8, 9.] And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, for they are the spirits of devils working miracles, [signs or wonders,] which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. (*Behold I come as a thief; blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame.*) And he gathered them together into a place called, in the Hebrew tongue Armageddon." Rev. xvi. 12—17. Then follow the judgments of the last vial: "And the seventh angel poured out his vial," &c. There is no such intimation as is here made of the Coming of the Lord given between the out-pouring of any two of the preceding vials, nor in any other of the prophetic parts of the book of the Revelation. And the figure used—as *a thief*—is that in which Christ himself foretold his personal advent; "Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord, *when He will return* from the wedding. . . . And this know, that if the good man of the house had known what hour *the thief* would come, he would have watched, and would not have suffered his house to be broken through. Be ye therefore ready also, for *the Son of Man cometh at an hour when ye think not.*" Luke xii. 35—40. The apostle Peter also assures us, "the day of the Lord will come *as a thief in the night.*" 2 Pet. iii. 10. This distinctive character of Christ's personal return might alone suggest that it is to the same advent the intimation between the sixth and seventh vials refers, "Behold, I come as a thief." But when we reflect that Paul expressly asserts that the destruction of the Man of sin is to be effected by the brightness of Christ's coming—that Daniel's vision presents the view of his coming *with the clouds of heaven* at the same time,—and that this parenthetical intimation is made just before the account of the final destruction of

that apostasy, there surely remains no reason to question the fact.

Advancing to the more enlarged account of the utter destruction of that power, and of the apostate nations leagued with it, we find the Saviour represented as present in the dread conflict. The first nine verses of the 19th chapter of the Revelation contain an account of the rejoicing of the saints in heaven, and their aspirations of praise to God for the infliction of His judgments upon her who had corrupted the earth, and because the marriage of the Lamb is come. And in the following part of that chapter, and beginning of the 20th, is declared the signal destruction of the enemies of Christ. In the 11th verse of the 19th chapter, the apostle "saw heaven opened, and, behold, a white horse, and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war." There can be no doubt that this Glorious Personage is the blessed Saviour, who is indeed afterwards called expressly the word of God; and He hath on his vesture and on his thigh a name written, King of kings and Lord of lords, "and on His head were many crowns." He meditates the destruction of his enemies; for the *armies* of heaven, wearing the raiment of saints, followed Him, "and out of His mouth goeth a sharp sword that with it he should *smite the nations*; and He shall rule them *with a rod of iron*; and He treadeth the wine-press of the fierceness and wrath of Almighty God." To intimate the extent of the carnage, the apostle "saw an angel standing in the sun, and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves unto the supper of the Great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great." Without entering upon any particular examination of the imagery employed, we may merely observe, that the sharp sword going out of the Saviour's mouth is probably designed to intimate, that this work of tremendous destruction will be effected in

obedience to His immediate command. This is introduced in the blessing of Moses, already referred to in connection with the restoration of Israel: "There is none like unto the God of Jeshurun, *who rideth upon the heaven in thy help, and in his excellency on the sky.* The eternal God is thy refuge, and underneath the everlasting arms. And he shall thrust out the enemy before thee, and *shall say, Destroy them.*" Deut. xxxiii. 26, 27. The explanation, sometimes given, of the sword going out of the Saviour's mouth being designed to intimate His bringing the world into subjection to himself, by the preaching of the word, attended by the blessed influences of His Spirit, is quite inconsistent with the whole representation. The angels are commissioned to "pour out the *wrath of God* upon the earth;" (Rev. xvi. 1;) and experience proves that the contents of the first six of their vials—all of which are light compared with the seventh—have not been of a converting but of a destructive nature. The gospel is indeed at this time to be preached extensively to the nations, calling them to fear God and give glory to Him, on account of these tremendous judgments upon the enemies of religion and of mankind; "And I saw another angel fly in the midst of heaven," says the apostle, immediately before the destruction of mystic Babylon, "having the everlasting gospel to preach unto them that dwell on the earth, and to every kindred, and nation, and tongue, and people, saying, with a loud voice, Fear God, and give glory to Him, *for the hour of his judgments is come,* and worship Him that made heaven, and earth, and the sea, and the fountains of waters."* Rev. xiv. 6, 7. Had it been in gracious and benignant influences that Christ was coming to these "kings of the earth, and *their armies,*" there could have been no meaning in the fowls of heaven being summoned to the banquet:—"And all the fowls were filled with their flesh." This is evidently no other than that destruction of Antichrist which Paul

* How often is the first part of this text quoted, while the latter part, which is the substance of the angelic message, is studiously kept out of view! There is something manifestly wrong, when we are so unwilling to declare, nay, so unwilling to believe, the denunciations of divine indignation upon the enemies of God.

informed the Thessalonians would be effected by the brightness of Christ's coming.

In a preceding chapter of the book of the Revelation, we have another statement of this final overthrow: "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet, [the Roman empire not having been divided at the time the apostle had this celestial vision,] but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them, for He is Lord of lords, and King of kings; and *they that are WITH Him are called, and chosen, and faithful;*" for "The Lord Jesus shall be revealed from heaven, with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." Rev. xvii. 12—14. 2 Thes. i. 7, 8. "And Enoch, also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh *with* ten thousand of His Saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Jude, ver. 14, 15. On this account "shall all the tribes of the earth mourn," when "they shall see the Son of Man coming in the clouds of heaven with power and great glory." Matt. xxiv. 30. The result of this conflict with the kings of the earth and their armies follows: "And the beast was taken, and with him the false prophet that wrought miracles [wonders] before him....these both were cast alive into a lake of fire burning with brimstone, and the remnant were slain with the sword of Him that sat upon the horse, which sword proceedeth out of His mouth." Satan himself, who has so long roamed the world, seducing men from their allegiance to heaven's high Majesty, shall be bound and shut up that he may not deceive the nations: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand; and he laid hold on the Dragon, that old

serpent which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled." Rev. xx. 1—3.

Thus are we brought to that "consummation" to which the expounding angel directed Daniel's faith, when "that determined" should be poured upon the desolator—to "the Times of the Restitution of all things," until which Peter declared the heavens must receive our Lord—to the blessed epoch announced by Paul, when the Saviour shall utterly destroy the Man of sin "with the brightness of His Coming,"—to the period predicted by our Lord Himself when "the times of the Gentiles shall be fulfilled,"—and when "the end of the age" shall arrive, for which His disciples longed, and which was afterwards announced by an angel, with awful solemnity, in the hearing of him who was peculiarly beloved: "And the angel which I saw stand upon the sea, and upon the earth, lifted up his hand to heaven, and sware by Him that liveth for ever and ever, who created heaven and the things that therein are, and the sea and the things which are therein, *that there should be time no longer*; but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." Rev. x. 5—7.

SECTION XX.

FIRST RESURRECTION AND REIGN OF THE SAINTS.

HAVING in our investigations arrived at the end of this age, we proceed farther to inquire, what the Spirit of God has been pleased to reveal concerning "that which is to come." One distinguishing feature of that age, is declared by the apostle Paul when he reminds the saints at Ephesus, that God "hath made known unto us the mystery of His will according to his good pleasure,

which he hath purposed in himself, that *in the dispensation of the fulness of times, he might gather together in one, all things in Christ, both which are in heaven, and which are on earth, even in Him.* Ephes. i. 9, 10. "And I saw thrones," continues the apostle John, after the account of the destruction of the Antichristian nations, and the binding of Satan, "And I saw thrones, and they [or persons] sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years. (But the rest of the dead* lived not again until the thousand years

* From the word here translated "rest" being in the Greek the same with that translated "remnant," Rev. xix. 21; Dr. Hamilton, (p. 213,) maintains the parties spoken of to be one and the same. To charge a Doctor of Divinity with unworthy quibbling would be unseemly; but really when attempts are made to set aside and decry a Scriptural doctrine, and to support an opposite opinion by such an artifice, suspicions will involuntarily arise. What would be thought of the wisdom or candour of him who should gravely maintain that Infidels and Christians must be precisely the same class of men, because he had found in some highly approved theological work, "a remnant" of the one mentioned in juxtaposition with "the rest" of the other—the remnant and the rest meaning the same thing? Or, how many would be persuaded that "oil" and "blood" are exactly the same, although he should adduce the fact, that in the Scripture account of the legal ceremonial services, "the rest" of a portion of both are mentioned, within a dozen chapters of each other? Yet such is the nature of the evidence by which Dr. Hamilton would establish that the *slain*, (Rev. xix. 21,) are the whole of those described (xx. 5.) as *the rest of the dead* who live not again till the thousand years be finished; and we much regret to add that Dr. Wardlaw has here followed the same course. Independently of the fact that it is a literal *slaying* of the former that is spoken of—for "all the fowls were filled with *their flesh*"—the sophism may be rendered still more apparent, by bringing together other instances from the New Testament, in which the Greek term that is here translated "rest" and "remnant" occurs. For by following the same line of argument these Doctors might establish, beyond the power of controversy, not merely the identity of "the remnant" slain, with the "rest" of the dead who lived not again; but they might also prove that both are the very party described, Rev. ix. 20, as "*the rest of the men which were not killed by these plagues, yet repented not of the works of their hands;*" and that still we have in Rev. xi. 13, these men, the very "*remnant who were affrighted, and gave glory to the God of heaven.*"—" *Ἠσπῆλοιποι,* the identical remnant who were slain!" exclaims Dr. Hamil-

were finished.) *This is the FIRST RESURRECTION. Blessed and holy is he that hath part in the First Resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.*" Rev. xx. 4—6. Thus, then, are we brought to the consideration of the much-disputed doctrine of the pre-millennial resurrection of the saints, and their after *reign with Christ during the Millennium.**

ton, with an air of triumph. We wonder it did not occur while he thus deceived himself, or endeavoured to practise upon the credulity of his readers, that the remainder of one thing could not be the "identical remnant" of another, and that the character of these remnants differ just in proportion to the dissimilarity of the objects to which they apply, this being ascertained only from the connection in which they are found. "The rest" or "remnant" in English, with its equivalent in Greek, merely denotes what is *not included*, whether this be, as in Matt. xxii. 6, "the remnant" of unworthy men who rejected the invitation to the wedding of the king's son—or, as in Mat. xxv. 11, "the other" virgins who were denied access to the Bridegroom's presence—or the lusts of "other" things which render the word unfruitful, as in Mark iv. 19—or, as in Luke xxi. 26, "the rest" of the things about which Christ enjoined His disciples to take no thought.

* We hope to be forgiven by the Examiner in the Instructor for having preferred the method adopted, although it has brought us thus late to the examination of the passage he has kindly prescribed (p. 482,) as that on which "all discussion should begin, and all demonstrations should finally seek their foundation." We beg to assure him, that it was from no contempt of his prescriptive authority that a different course has been pursued, but simply from a belief that it might be proper first to establish the period of Christ's Return, and from a conviction that the doctrine of our Lord's Millennial advent and reign, is supported by such an abundance of Scriptural Evidence as that it would have stood perfectly secure, even although we were interdicted all reference to the passage in question. The only point here declared, which is not elsewhere revealed, is *the duration* of this reign; and Commentators, both those who maintain and those who oppose the doctrine of the personal presence of Christ, are, after all, at variance with respect to the meaning of the "thousand years." Some suppose, that the thousand years are given as a round number, merely indicating a long but indefinite time; others believe that they are to be understood as literal years, and therefore predict the precise period of the Millennium; and a third class maintain, that being prophetic years, having a year for a day, they intimate a period of 365,000 civil years. Although fully aware that there are arguments not destitute of weight in favour of the interpretation of literal years, to us the opinion scarcely appears consistent with other Scriptures. When we consider the frequency with which the prophets speak of

Much of the supposed difficulty with respect to the nature of this Resurrection and Reign probably arises from a too frequent neglect of the light which it receives from other parts of Scripture, and the entire oversight even of the preceding context, predicting the coming of Christ and the destruction of his enemies, to which we have adverted. The numerous prophetic annunciations of Messiah's future abode on earth—the evidence already adduced of this being the period of his Personal Return—and the declarations, yet to be noticed, of the resurrection of the dead saints and change of those alive at his coming—these not only constrain us to believe, but to wonder it should ever have been denied, that this resurrection is literal and the reign personal, and that those who live and reign with Christ are his arisen and glorified saints, redeemed out of every kindred, and tongue, and people, and nation; part of whose heavenly song, in prospect of this honour, being, "We shall reign *upon the earth.*" Rev. v. 9, 10. Indeed, having already so fully proved the Return of Christ before the Millennium, farther examination of this passage to ascertain its meaning may be deemed superfluous. Still, however, it may add confirmation to the faith of some who already believe, enable the doubtful to decide, and convince others who have hitherto been prejudiced against this glorious truth, to attend for a little to some of the reasons adduced for understanding it *spiritually*, and to examine what farther light may be derived from other scriptures concerning the First Resurrection; for, happily, on this important and interesting doctrine, we have "line upon line, precept on precept."

It is sometimes said, by those who deny a personal the continuance of Christ's Millennial reign on earth, as "for ever," and, in some cases, as "for ever and ever," we are constrained to think such expressions too strong to be used in reference to a period of a thousand literal years. This objection appears still more forcible, when it is remembered, that, in some instances, the "for ever" is put in contrast with the time of Israel's dispersion, as if that were comparatively but a little while. The only additional circumstance here ascertained then is, that this reign is for a limited time—the exact duration of which will not perhaps in this state be known till the event declare.

reign, that the book of the Revelation being figurative, it is improper to suppose that this is to be literally understood. But the adoption of such a principle of interpretation is not more subversive of a literal than of a spiritual resurrection and reign. For, if the figurative nature of the book, or to speak more correctly its *symbolical* nature, form an objection to our understanding them in one sense, it may be made equally to exclude them in any other. Nor is this the whole of the evil such a mode of interpretation would occasion. We should, besides, be led not only to reject the literal resurrection of the rest of the dead, "small and great," after the Millennium, but also to deny the literal destruction of Antichrist—the binding of Satan—his future release, and the re-extension of his power—his ultimate punishment—and the final judgment. Not only are all these contained in this symbolical book, but symbols are used in the account of them; as in the description of the beast, and the marking of his followers—the angel's key—the chaining of Satan and setting a seal upon him—and the opening of books for the purpose of judgment. But the use of these symbols does not in the least affect the reality of the events to which they refer; and still less, therefore, will the symbolical character of the book change the nature of real events, in the account of which symbols are not used.*

* On this vision seen by John, Dr. Wardlaw remarks, as formerly noticed:—"Did the words occur in a historical or epistolary composition, it would justly be pronounced unnatural, (unless we were specially warned of the writer's purposed deviation from his ordinary style,) to explain them symbolically. Now in a professedly symbolical book, there is the very same force of objection against their being interpreted *literally*. The interpretation is not in harmony with the avowed and universally admitted style of the writer, and the principle on which his entire work is constructed." He therefore asks, "Why are we, in the text, (Rev. xx. 4.) to understand literal thrones of earthly dominion, and a literal corporeal resurrection of men to sit upon those thrones, when all around is symbolical and figurative?" (p. 498.) We have already proved the pre-millennial Return of Christ from both "historical" and "epistolary" compositions, and might, therefore, without reference to this "symbolical book," require the Doctor's assent to its truth. But we have farther to remark on his principle of interpretation, that the book of Revelation is not so completely symbolical as to demand that *all* its statements be so interpreted; neither does the Doctor always think they do. In

But again, it has been objected, that it is not the saints themselves, but their *souls* that are here said to live. This objection has more speciousness than force. For it is to be observed, that a change of condition is here evidently implied—a change from death unto life. The souls, however, had not died, and therefore it could not be said of *them* that they “lived” again. This is further evident from the contrast between those who “lived and reigned with Christ,” and the rest of the dead, who “lived not *again* till the thousand years were finished.” As in the case of the latter their living *not* “again,” till the close of this period, implies that they had lived at some former period, but were now dead, and as this cannot be understood of their souls, so when it is said of those who are made partakers of the First Resurrection that they “lived,” these must have been brought, by the resurrection of their bodies, from that state of death in which the rest of the dead still continue. Indeed, had not unusual pains been taken to put a strained interpretation on this passage, any process of reasoning for the removal of such an objection must have been altogether unnecessary. The word ‘soul,’ (*psyche*,) is in scripture, as well as in common language, frequently used to denote the person; and when thus used by the inspired penmen, we no more experience difficulty in determining its meaning, than we apprehend danger of being misunderstood when, in common con-

addition to the instances cited above, we may yet add other statements contained in this symbolical book which he himself does not scruple to quote as to have a *literal* accomplishment. Besides the fact of his understanding and interpreting literally (p. 510,) the account of the general resurrection in this very chapter, does he not “understand literal thrones of *earthly* dominion,” when he quotes, Rev. xi. 15, as proof that at the period of the Millennium, “the kingdoms of *this* world shall become the Kingdom of our Lord and of his Christ?” (p. 477.) “The kingdoms of *this* world” do not in the least lose their significancy nor change their meaning because contained in this symbolical book; neither does Dr. Wardlaw think they necessarily should. But if this is not to be understood symbolically, the supposed “force of objection” against the literal interpretation of all other passages is destroyed. And if we may believe, on the statement of this “symbolical book,” that the kingdoms of this world shall become the Kingdom of our Lord and of his Christ; we may also be allowed to believe, in the same sense, the apostle’s additional statement in the same verse, “and he shall reign for ever and ever.” (Rev. xi. 15.)

versation, we speak of the number of souls a city contains. Although we had no other information as to what is meant when the apostle Peter speaks of the "few, that is, eight *souls*," who were saved in the ark, (1 Pet. iii. 20.) who would exclude the *bodies* of Noah and his family from the salvation referred to? When we are informed of the large accession of members made to the church on the day of Pentecost, it is in these words: "and the same day there were added unto them about three thousand *souls*." Acts ii. 41. And Paul says of those in the ship with him when cast upon Melita, "And we were in all in the ship, two hundred threescore and sixteen *souls*." Acts xxvii. 37. In these, and similar instances, the very word used by John is introduced, when the *person*, rather than the separate spirit is spoken of. It was when the Lord had breathed the breath of life into its clay tenement, that "*man* became a living *soul*." Gen. ii. 7. Indeed "soul" is used in Scripture not only for the person but sometimes for the body merely; as in Ps. xlix. 15. "But God will redeem *my soul* from the power of the *grave*."* We are therefore fully warranted in believing the apostle's vision to have been of the literal resurrection of those who had suffered for the cause of Christ, and of those who submitted not to Antichristian authority—"which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands."

But it is farther objected, that the Apostle's description of these saints who live and reign with Christ, includes at most only those who have obtained the Mar-

* The Examiner in the Instructor, grants (p. 485) that "the word 'souls' (*psychai*;) is frequently used in the Sacred Writings for persons." But Dr. Hamilton, who has often lorded Millenarians with a profusion of abuse, substituting sounding epithets for solid arguments, in this instance carries his censure much higher, and would seem to question the wisdom of Him who dictated the passages cited above. "The Greek," says he, (p. 204,) "is not such a scanty language as to be unable to furnish a separate term for each of the ideas conveyed by the words person, soul, and body." We have no design of attributing such a sentence to wilful captiousness with the language of Inspiration, but would more charitably ascribe it to that over-hasty zeal against the supposed alarming heresy, which deprived him of the power of cool reflection and due investigation, adding it to the multitude of instances which equally prove how untenable is the theory the Doctor maintains, and his anxiety for its support.

tyr's crown, and those who have resisted the abominations of the Man of sin. Some have even endeavoured to restrict the apostle's language to the souls or persons of the *Martyrs* only. This is however an unwarrantable restriction; for although the language of our English Translation may suggest the idea that those "which had not worshipped the beast," are the same class who "were beheaded for the witness of Jesus," it is otherwise in the Original. On the authority even of Whitby, (who has furnished his successors with nearly all the arguments we have yet seen adduced against the pre-millennial advent and personal reign of Christ,) the passage ought to be read, "And I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and of them which had not worshipped the beast," &c., thus clearly marking, what many are ready to deny,—the distinct specification of two classes, first the *martyrs*, and secondly the whole number of *testimony-bearers* against the corruptions of the Romish church.

Still, however, it is to be observed that these two classes refer only to the times of Antichristian idolatry. But this omission of all the prophets and saints of previous ages, appears to have been designed, in order to preserve the unity of the vision. The preceding part being occupied with a prediction concerning the Man of Sin, and of the sins and the sufferings he should occasion in the church, the apostle's attention at his overthrow was principally confined to the fate of those who were engaged in the transactions to which the vision more immediately relates. In the interval between the period of Antichrist's rise, and that of his destruction at the coming of the Lord, the fidelity of the church has been, and will be, continually put to the test, either by the wiles or the cruelty of that insidious and destructive foe. To the faithful, therefore, who had steadfastly maintained the truth as it is in Jesus amid the terrors of death, or when surrounded by more dangerous temptations to compliance with his devilish devices, the limitation in the passage seems peculiarly appropriate. All who had not been seduced from their allegiance to

the Saviour, during the existence of that apostasy, and within the reach of its influence, are included, either among those who "were beheaded for the witness of Jesus, and for the word of God," or among those who, though they may not have been called to lay down their lives for the truth, "had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands." When this is considered, it gives rather a peculiar significancy to the very limitation on which the objection is founded; the apostle taking especial notice of the privilege of those whose circumstances had formed the subject of the preceding visions. It is, however, worthy of notice, that although he *names* no other as sharing the glorious privileges of which they are made partakers, yet the manner in which this part of the vision is introduced, leaves it to be inferred that others are so. For, says the apostle, "I saw thrones, and *they* sat upon them, and judgment was given unto *them*; and [being divinely directed in making the most interesting selection,] I saw [among those on these thrones] the souls [or persons] of them that were beheaded for the witness of Jesus," &c. Those whom he saw upon the thrones, and to whom judgment was given, do not appear to be merely the two classes to whom he immediately refers. But for a knowledge of who these others may be, and of God's designs with respect to His people in former ages, we must have recourse to other parts of his word, which, as we shall see, contains ample evidence of their enjoyment of the same glorious privilege.

Let us, however, for a moment suppose, that this passage is not to be understood as speaking of a literal resurrection of these saints, but of a resurrection of the *principles* they held, and see how this will accord with the language employed. A resurrection, it will be admitted, pre-supposes *the death* of the object to be raised, and therefore before there can be a resurrection of Christian Principles, they must first have died from the earth. And how does this supposition coincide with the idea generally entertained, that the present laudable exertions for the diffusion of the gospel shall progres-

sively increase, until it be ultimately successful in the conversion of the whole world, and the glorious day of promise be realized in the universal reception of its gracious truths? Christianity has already taken root in far distant lands, and although its power has not been so extensively manifested as every friend of Jesus must have wished and prayed for, and although we have much reason to fear that the exertions for its propagation will relax as infidelity prevails, still, we believe, that, at our Lord's return, He shall have trophies of redeeming love from every clime. But on the principles of those who suppose that the Millennium shall be simply the result of Christianity's extending influence, when is it to die, that it may be made to live again in the First Resurrection? Let it not be said that this Resurrection is of the principles of the *martyrs*, and therefore means a greater degree of purity. The principles of the martyrs were just those of the truth as it is in Jesus: the same Scriptures which they enjoyed being now in our hands, and professedly received as the standard of our faith; although it must be acknowledged, that, in early times, they entertained different opinions of some of its truths, as the present necessity of vindicating their sentiments with respect to the time and purpose of the Saviour's return sufficiently testifies. But the resurrection witnessed by John was not only of those who had sealed their testimony with their blood, but of all who had resisted the blasphemous usurpations of the Man of sin—who "had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands." Until the principles of all who have maintained the truth in opposition to his errors have become extinct, there can, therefore be no resurrection of them; and if, as is maintained by those who urge the objection, the Millennium is to be gradually introduced by the gospel's extending influence, this cannot at all take place. How then can this apply to the First Resurrection? Besides, if this Resurrection meant merely the revival and extensive prevalence of Religion, still we may ask, would such a revival at any future time, after the various out-pourings of the Holy Spirit in dif-

ferent ages, be yet styled "*The First Resurrection*"?

There is another inconsistency in the supposition of Antimillenarians. These *Principles* having had "part in the First Resurrection, on such the *second death* hath no power." Now, as upon their hypothesis, the first death of these principles must have taken place before the Millennium, seeing that at that time they shall enjoy a resurrection, so we must suppose the *second death* their future decay or extinction.* Not only is this however, quite at variance with the Scriptural account of the nature of the second death, (which means the being cast soul and body into the lake of fire; Rev. xx. 14.) but that even such a death as we are now supposing, or that a death of any kind should again have influence on those who have part in the First Resurrection, is directly opposed to the statement made by the apostle: "Blessed and holy is he that hath part in the First Resurrection, for on such the second death [be it what may, in the opinion of our friends,] hath *no* power." Yet if Christian Principles are to be understood as those who have "part in the First Resurrection," we find that when Satan is again loosed from his prison, an apostasy takes place, which shows that he has obtained *much* power over them in *this* sort of second death. If, then, it had been of these it was said, "Blessed and holy is he that hath part in the First Resurrection," could it have been added, "on such [principles] the second death hath no power"?

* Dr. Hamilton, (p. 215.) supposes "the second resurrection" to mean "the revival of wicked and irreligious principles and practices;" Dr. Wardlaw also interprets it to be "a most singular reappearance of their principles and character;" (p. 506;) and Mr. Mason, (Gentiles' Fulness, p. 212,) in like manner renders it "the great increase of wicked men on the earth." But although believers are, in Scripture, said to be spiritually "raised from death unto life," we know of no instance in which a change of an opposite character is so described. Persons under the power of the Wicked One are said to be *dead* in trespasses and sins. Nor is there, in the account given in this chapter of the nations' going up upon the breadth of the earth, and encompassing the camp of the saints and the beloved City, a single word which can be made to convey the idea of their malignant attempt being accounted a *resurrection*. Query; Can Dr. Hamilton assign any better reason than his desire to support a theory, for having lengthened, (p. 212,) the Scripture "little season" which succeeds the Millennium, into "centuries"?

But the saints whom the apostle describes as having "lived," in the First Resurrection, shall also "be priests of God and of Christ, and shall reign *with* Him a thousand years." And how is this to be understood of Christian principles? In what possible sense can Christian principles be called "*priests* of God and of Christ?" And in what possible sense can these principles be said to reign "*with*" Christ?

Avoiding these inconsistencies, and viewing the language in its natural meaning, let us now inquire how the doctrine of a separate "resurrection of the just" accords with other Scriptures. And, as with respect to the period of Christ's Return at the commencement of the Millennium, we shall find this also unequivocally stated, and fully implied, in many texts both of the Old and New Testaments.

The prophet Isaiah distinctly refers to a resurrection which shall not be enjoyed by all. In his Millennial song, (xxvi.) addressing the Lord, he says of "other lords" who had had dominion over them, "They are *dead*, they shall *not* live; they are deceased, they shall *not* rise." But the Saviour responds, of another class, "*Thy* dead men shall live, *My* dead body shall they arise: Awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs." It will be observed that the words "*together with*" in our translation, are supplementary. They are not only unnecessary, but by their insertion the sense is entirely changed. Their omission gives us the Saviour's endearing recognition of the righteous as the members of His mystical body—"the fulness of Him that filleth all in all;" and their resurrection He accounts as His own;—"My dead body shall they arise." And this, it is evident from the succeeding context, (xxvi. 14—21; xxvii. 1.) is just at the commencement of the Millennium, when "the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity, the earth also shall disclose her blood, and shall no more cover her slain. In that day the Lord with his sore, and great, and strong sword, shall punish Leviathan, the piercing Serpent, even Leviathan that crooked Serpent, and He shall slay the Dra-

gon that is in the sea,"—the very scene described in the 19th and beginning of the 20th chapters of the Revelation, as preceding the First Resurrection.

The prophet Daniel had a revelation of events, in a connected order, from his own day down to the period of the restoration of Israel, with the precise number of prophetic days during which the Church should continue under the thralldom of Antichrist, and which should intervene till the commencement of the Millennium. At the close of this historical prediction a most enlivening assurance was vouchsafed to himself, in connection with that happy time. "Blessed is he that waiteth and cometh to the thousand, three hundred, and five and thirty days, [from the rise of Antichrist.] But go thou thy way *till the end be*, for thou shalt rest, and *stand in thy lot at the end of the days.*"* Dan. xii. 12.

Nor is it Daniel alone who shall enjoy this distinguished privilege. The prophet Zechariah says, "And the Lord my God *SHALL COME, and ALL the saints with thee.*" Zech. xiv. 4. Here, then, is a proof that at the pre-millennial coming of the Lord, He will be attended by *all His saints*. That this is not at the consummation of all things, is evident from the context, which we have already considered, (p. 82.) When He then comes, "the Lord shall be King over all the earth. In that day shall there be one Lord, and His name one. . . . and Jerusalem shall he safely inhabited." ver. 9, 11.

Isaiah predicts a period when the Lord "will destroy in this mountain the face of the covering cast over all people, ["the covering that covered the face of all the peoples," *Louth*,] and the veil that is spread over all nations. *He will swallow up death in victory.*" What could be more explicit? And this also is at the

* In understanding this to imply the prophet's resurrection, Mr. Mason will observe that the connection in which we have placed the passage, renders it unnecessary to go farther "to look for a meaning of that clause 'thou shalt stand in thy lot,' which would make the sense of this verse consistent with other parts of the Sacred Oracles." (*Gentiles' Fulness*, p. 200.) That it is in perfect consistency, our whole argument demonstrates. What "days" are meant is too obvious to require comment. They can be no other than those mentioned in the preceding verse.

Millennium, when "the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth, for the Lord hath spoken it." Is. xxv. 7, 8. This prophecy, having the period of its accomplishment plainly declared, is not only in itself a proof of the First Resurrection, but throws light upon another prediction, by the prophet Hosea, equally definite in its nature, but the period of which, from the abruptness of the transitions, is much more obscure: "I will ransom them," says the Lord, "from the power of the grave, I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction." Hos. xiii. 14. It cannot be easily ascertained from the context, *when* this is to take place. But prophetic times are often beautifully illustrated by allusions to Old Testament predictions in the writings of the evangelists and apostles. So it is in the instance before us. The apostle Paul, writing to the Corinthian church, and treating fully of the subject, connects these predictions of Isaiah and Hosea, as *both* to be fulfilled in the resurrection of the just: "So when this corruption," says he, "shall have put on incorruption, and this mortal shall have put on immortality, THEN SHALL BE BROUGHT TO PASS *the saying that is written*, (by Isaiah.) Death is swallowed up in victory, [and, accommodating slightly that from Hosea,] O death, where is thy sting? O grave, where is thy victory?" 1 Cor. xv. 54, 55. By thus uniting these predictions, as to be fulfilled, at one time, the apostle determines that of Hosea to be also at the Millennium. For, if by the context Isaiah's prediction is ascertained to be at the Millennium, and if the apostle asserts that both shall be fulfilled at the same time, it necessarily follows that Hosea's prediction also refers to the Millennial period as that when "the Lord God will wipe away tears from off all faces; and the rebuke of His people shall he take away from off all the earth." And it is farther ascertained from this quotation by Paul, that the resurrection of those "that are Christ's, at His coming," of which he is treating, will be at the Millennium, that being the period predicted by Isaiah, with whose prophecy Paul con-

nects the resurrection of the just, for "*then* shall be brought to pass the saying that is written, Death is swallowed up in victory." Accordingly, the *coming* of the Lord is announced by the prophet in the very next verse: "And it shall be said in that day, Lo, *This* is our God, *we have waited for Him*, and He will save us; This is the Lord; we have waited for him. We will be glad and rejoice in His salvation." Is. xxv. 9. This is He, now come.

In the extracts made from the Prophets, it has been seen that even the Inferior Animals are, at the Restitution of all things, to have their natures restored, that they may live in the state of harmony in which they existed at creation's dawn. For the punishment of man's sin, the curse was made to operate with baneful influence on the irrational and inanimate creatures. But even of this triumph over God's creation, Satan will be despoiled at the Millennium, while he himself is bound. For their release at this period, the apostle Paul, in beautiful figure, represents the whole creation as groaning, connecting with it the redemption of *the bodies* of the children of God: "For I reckon," says he, "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creation *waiteth for the manifestation of the sons of God*—(for the creation was made subject to vanity, not willingly, but on account of him who hath subjected the same)—*in hope* that the creation itself also *shall be delivered* from the bondage of corruption, *into the glorious liberty of the children of God*. For we know that the whole creation groaneth and travaileth in pain together until now; *and not only they but ourselves also*, which have the first fruits of the Spirit, [who have the Spirit as the first fruits or earnest of our future hopes,] even we ourselves groan within ourselves, *waiting for the adoption, the redemption of our body.*"* Rom. viii. 18—23. It

* We have inserted the passage according to Dr. Wardlaw's rendering and punctuation, as more perspicuous than that in our translation. We would, however, also venture a remark on his interpretation. "I freely admit," says he, (p. 471,) "that, looking at the *immediate*

was the sin of man which "subjected" the irrational Animals to all the sufferings they endure. The cause was not in themselves, for they were "made subject to vanity, *not willingly*, but on account of him who hath subjected the same." But at the Millennium, as we have already shown, (p. 64,) they "also shall be delivered from the bondage of corruption." This deliver-

context, we might naturally be led to conceive the 'manifestation of the sons of God' to be the time commencing with, and succeeding the resurrection of the just." In this we cordially concur, and beg to add, that we consider the "immediate context," preceding and succeeding, as perfectly legitimate evidence of the period to which the apostle refers. "I have no doubt," the Doctor again says, "that the *full* import of the phrase 'the manifestation of the sons of God,' does remain to be realized at the resurrection of the just—the 'adoption, even the redemption of their body,' for which the 24th verse represents them ["the creation"—which the Dr. understands of the inferior creation—] as longing with the earnestness of a burdened spirit." (p. 472.) But he speaks of the "opening" and "commencement," as well as of the "full" manifestation of the sons of God; and while he applies the latter term to the *close* of the Millennium, he regards it as warrantable to use the former in reference to the Millennium itself. This, however, is a distinction of which the apostle gives not the slightest hint. He speaks of *only one* period as that of "the manifestation of the sons of God;" and this is that of "the adoption, even the redemption of *our* body." *Neither* form of expression admits of degrees, although the Doctor supposes that the Millennium "may well be designated 'the manifestation of the sons of God,' when they and their cause shall appear universally triumphant." But it is only the resurrection of which the apostle speaks as "the adoption, even the redemption of *our* body;" and for this very time he represents the *creation* as "waiting" and "groaning." If, then, their deliverance from the burden imposed upon them is to take place at the commencement of the Millennium, *then* also must be the resurrection of the just,—for it would be quite improper to say they *groan* "WAITING FOR the manifestation of the sons of God," if their *deliverance* were to take place 1000 years *earlier* than that "manifestation." Such an interpretation appears still more inconsistent, when we observe that the creation's deliverance would not only be made to precede thus long "the redemption of our body," but that by placing our "redemption" subsequent to the Millennium, we would put it posterior even to what we regard as the term of existence allotted to the inferior creation, and thus make them to be "groaning," and "hoping," and "waiting in earnest expectation," not, as the apostle represents, for the time of their *deliverance*, but for the time of their *annihilation*. If there were no premillennial resurrection of the just, we cannot conceive that the inferior creation would be said to *look forward* to the period of "the redemption of *our* body," as that of their deliverance at the Millennium. This is a difficulty from which the Antimillenarian can never be relieved by any view of the continuity and identity of a particular community

ance they shall enjoy when we receive "the redemption of our body," and therefore "the earnest expectation of the creation *waiteth for the manifestation of the sons of God.*" Thus does the apostle connect the restoration of their natures, at the Millennium, with the manifestation of the sons of God, when they also shall be delivered into the glorious liberty of His children. And as "the manifestation of the sons of God," for which the creatures wait in earnest expectation, is "the redemption of our body," it follows that our resurrection must take place at the commencement of the Millennium, that being the period when the creation "shall be delivered from the bondage of corruption."

But decisive as these clear and beautifully connected illustrations of such Old Testament prophecies are, the doctrine of a separate resurrection of the just may also be directly proved from other passages in the New Testament. In reply to the cavils of the Sadducees, our Lord himself said, "the children of 'this age' marry and are given in marriage, but they who shall be ACCOUNTED WORTHY *to obtain 'that age,'* and the resurrection from the dead, [or, as it ought rather to have been rendered, *out of, or from amongst the dead,**] neither marry nor are given in marriage, neither can they die any more, for they are equal unto the angels, and *are the children of God,* being the children of the resurrection." Luke xx. 34—36. It is not "the resurrection *out of the STATE of the dead*" that is spoken of, but a resurrection *out of* or from among *dead ones*, or dead persons. The same word that is used by our Lord in the

* The same word here used occurs in this sense, in the following passages: "A good man *out of* the good treasure of the heart, bringeth forth good things; and an evil man, *out of* the evil treasure, bringeth forth evil things." Matt. xii. 35. "God did visit the Gentiles, to take *out of* them a people for his name." Acts xv. 14. "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you *out of* the world, therefore the world hateth you." John xv. 19. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wert slain, and hast redeemed us to God by thy blood, *out of* every kindred, and tongue, and people, and nation." Rev. v. 9. "Wherefore, brethren, look ye *out* [from] *among* you, seven men of honest report." Acts vi. 3. "For every High Priest taken *from among* men is ordained for men." Heb. v. 1.

37th verse when he says, "Now that *the dead* are raised," (clearly the *persons dead*,) he here employs when he speaks of "the resurrection from [amongst] *the dead*." ver. 35. But without at present insisting on the peculiarity of expression in the original of this and other passages where the resurrection of the just is spoken of in distinction from the general resurrection—being called the resurrection "from amongst" the dead—it is obvious that the resurrection of which the Saviour here speaks, and also "the age" for which they are raised, are not to be obtained by all. There are only some who "shall be accounted *worthy*" of this high privilege; and these, we are expressly told, "are the children of God,"—nay, that they are his children, is implied in the very fact of their "being" the children of this resurrection. And as John says of those to whom he refers as being made partakers of the First Resurrection, that they are not only blessed and holy, but that "on such the second death hath no power," so the Saviour also says of those "who shall be accounted worthy to obtain" it, that "neither can they die any more."*

* The Examiner in the Instructor, (p. 536) has endeavoured to construct an argument against the doctrine of the pre-millennial resurrection, from the fact of the immortality of the arisen saints. His objection had been perfectly just if it were maintained that during the Millennium there should be none living in the flesh. All his remarks on this head, however, are founded on a misapprehension of Mr. Irving's statements. Millenarians as fully admit as does the Examiner himself, the immortality and incorruptibility of the resurrection saints. But that there is another class at that time upon the earth, is evident from the prophecies: "For the child *shall die* an hundred years old." Is. lxx. 20. There will not only be those who "live and reign with Christ," but there will also be those who *are reigned over*.

Dr. Wardlaw's mistakes on this subject are still more surprising, as he appears to have read the Dissertations of Ben Ezra, which clearly unfold this doctrine, specifying the distinction between the resurrection saints and those still in the flesh. Yet the Doctor, "on the Millenarian hypothesis," sees no place for the apostasy after the Millennium, but by supposing it to be a combination "of the wicked dead, after they are raised from their graves!" (p. 510.) He again takes for granted that Millenarians believe that there will be none living in the flesh during the Millennium, since he considers it an argument against our system that *death* is to be "the last enemy." (p. 510.) And subsequently he asks with wonder, (p. 516,) "What becomes of 'the seed of the blessed of the Lord, and their offspring with them,' if during that age they shall neither marry nor be given in marriage?"

On another occasion when our Lord was inculcating upon one of the chief Pharisees the duty of making his feasts for the poor, who could not make him a return, He promised that for so doing he should be rewarded "at the resurrection of the just:" "When thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." Luke xiv. 13, 14. And let it be remarked, that here it is not the resurrection "from among" the just, but "at the resurrection of the just."

To this resurrection the Saviour must have referred (John vi. 39, 40, 44, 54,) when He promises to raise up believers "at the last day." Day is, in Scripture, frequently applied to an indefinite period of time. Thus the Saviour said, on a certain occasion, to the Jews, (John viii. 56,) "Your father Abraham rejoiced to see my DAY." Again, the "forty years," during which the Israelites traversed the wilderness, are, by the Psalmist and the apostle Paul, called "the DAY of temptation." Ps. xcv. 8—10. Heb. iii. 8, 9. So also is the period of the Millennium called a Day: "The Lord shall be King over all the earth. In that DAY shall there be one Lord, and His name One." Zech. xiv. 9. The same form of expression is common among ourselves. Thus we speak of "Newton, and the men of his day," when we refer, not to any particular day of his life, but to the period at which he and his contemporaries lived. Nay, is it not also common to speak of the Millennium itself as "the coming DAY," and "the glorious DAY"?

But it is also to be remarked, that the resurrection of which the Saviour here speaks, is promised as a special blessing to be bestowed on believers. But this it would not be if all were raised at the same time. Nor is the promise of this resurrection only held out as a special blessing, but this being the only promise made to them implies the high value of such an honour: "And I will raise him up at the last day." This language would no doubt be perfectly intelligible and distinct to the Jews, who, from the prophecies cited in the preceding part of this inquiry, were prepared to expect the resurrection

of the saints at the period when the kingdom should be restored to Israel. For however reluctant they were to receive literally the predictions of a suffering Messiah, they anticipated with delight the accomplishment of those relative to the period when "the Lord shall be King over all the earth," and when "the Lord my God shall come and all the saints with Thee." Zech. xiv. 5, 9. Such of them therefore, as were brought to the acknowledgment and reception of Him in his mediatorial character, on having their faith directed forward to the "last day,"—the period of the Saviour's Return, as that at which the resurrection of the saints shall take place—would at once recognize the allusion to the Millennial day. And it is only to the righteous the gracious assurance of Jesus was now given, that He "will raise him up at the last day." It is only to those whom the Father hath given Him—to those who believe on Him—to those who are drawn by the Father,—and to those who having eaten His flesh and drank His blood, have eternal life. From the speciality of the promise therefore, the Saviour plainly refers to the First Resurrection, the characters being, as the apostle John expressively designates them, "blessed and holy." And, instead of making any allusion to a natural day, we must understand this "Last Day" as the period of Millennial bliss—the last great division of time prior to the general resurrection—to that period which the apostle Peter calls "*the last TIME*," when he speaks of the inheritance of the saints being "*reserved in heaven*," ready to be then *revealed*." 1 Pet. i. 4, 5.

It was doubtless the same resurrection which the apostle Paul earnestly desired "if by any means" he might attain. (Phil. iii. 11.) Warning the Philippian Church of the enmity of the carnal Jews, who held circumcision as being necessary to salvation, he notices his own pretensions on this ground; but having "no confidence in the flesh," he reckons these advantages as worthless in themselves. The privileges which had been of gain to him, and which might have raised him to worldly dignity among his countrymen, he counted as loss for the excellency of the knowledge of Christ

for whom he suffered. His great desire now was that he might know *the power* of Christ's resurrection, and the fellowship of his sufferings, even if this should be by being made conformable to Him by a violent death. And the reason of this self-denial, and the hope which sustained him, he tells us, was, "if *by any means* he might attain unto the resurrection of the dead," or rather, as in this instance also it ought to have been translated, "from amongst the dead." The resurrection at which he aimed, it is evident, was not to be obtained by all, for it was a *privilege* he was anxious to secure;* yet all will be raised at the general resurrection. It must therefore have been one of a particular kind which the apostle so earnestly desired to attain,—doubtless the separate "resurrection of the just."

That there will be a peculiar resurrection at Christ's return is obvious from Paul's first epistle to the Corinthians, (xv. 23.) The apostle, speaking fully of the resurrection, says, "But every man in his own order, Christ the first-fruits: afterwards, THEY THAT ARE CHRIST'S *at his coming.*" But if at the coming of Christ, the general resurrection will take place, why does not the apostle merely mention, in general terms, the resurrection *of all*, instead of thus limiting it to those "that are Christ's." It has indeed been affirmed, that, as the apostle immediately adds, "Then cometh the end," this must be at the same time, or just after it. But the text gives no countenance to any such opinion. The apostle's object in the passage was, to declare the *order* of the resurrection, which he does, as being in three distinct divisions: "Every man in his own order—Christ the first-fruits—afterwards they that are Christ's at His Coming—then cometh the end." And as between the resurrection of Christ (the first-fruits) and that of those

* Should it appear incredible, we can assure such of our readers as may not have seen Dr. Hamilton's work, that he endeavours to escape from the force of this passage, by the extraordinary expedient of denying altogether its being a *literal* resurrection which Paul strove to attain. "The apostle," he says, (p. 196,) "declares that though spiritually alive and risen with Christ; he was not completely delivered from spiritual death, and was labouring to lay hold on all the honour and blessedness of the spiritual resurrection from the dead"!!

who are His at his Return, about 1800 years have already elapsed ; so may there be with equal propriety, the thousand years reign of Christ between their being raised and the general resurrection at "the end." Accordingly, the apostle, in the following verses, actually places the duration of Christ's kingdom between the period of His Coming and the end. For the Saviour himself, after having given the indications of His return, instructs his disciples that when these come to pass they may know "that *the kingdom of God is nigh at hand.*" Luke xxi. 31. But, at "the end" referred to by the apostle, he informs us the kingdom shall be *delivered up* to the Father: "Then cometh the end, when He shall have *delivered up* THE KINGDOM to God, even the Father ; when He shall have put down all rule and all authority and power, For *He must reign till He hath put all enemies under His feet.* The last enemy that shall be destroyed is *death.* For He [the Father] hath put all things under His feet. . . . and when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all." 1 Cor. xv. 24—28. As, then, the kingdom only commences at Christ's return, and as Death is the last enemy which shall be destroyed before the kingdom be delivered up, there must be the period of its whole duration between the resurrection of those who are Christ's at His coming, and that of those over whom death holds dominion till the period when the kingdom shall come to an end.*

* The Reviewer in the Edinburgh Theological Magazine, though extremely desirous of delaying the resurrection of the righteous till "the end," yet in his criticism on the Greek adverbs translated in the above passage "afterwards" and "then," makes an acknowledgment totally subversive of the argument he labours to support. "'*Etia*' and '*epeita*,' as well as their English equivalents," he admits, (as quoted by Dr. Hamilton, p. 187,) "when they happen to denote sequence of time, may denote any sequence you please,—either immediate or remote,—either that in which the events follow each other rapidly, and consequently at short intervals, or that in which they follow each other slowly, and consequently at long intervals. You may say, properly enough, a man winked *first* with the one eye, *then* with the other, and *after that* with the other again ; and you may say, with equal propriety, the world was *first* made, *then* it was

Paul in his first epistle to the Thessalonians, (iv. 14—17,) comforts them concerning their deceased friends in Christ, that they should not sorrow as those who have no hope: "For, if we believe," says the apostle, "that Jesus died and rose again, even so them also that sleep in *Jesus* will God bring with Him. For this we say unto you by the word of the Lord, that we [believers] who are alive and remain unto the coming of the Lord, shall not prevent [or precede] them who are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God, and the dead in Christ shall rise first; [that is, before the living be changed;] Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we be ever with the Lord." Here again it is to be observed, that at the coming of Christ it is only those who "sleep in *Jesus*" that God brings with Him—it is only "the dead in *Christ*" who rise before the change takes place upon the living,—and it is only the *righteous living* who shall be caught up in the clouds, for they shall be ever "with the Lord," a privilege which the unrighteous shall not enjoy.*

drowned by the deluge, and *afterwards* it will be consumed by fire. The *then* and the *afterwards* are precisely the same in both these cases, although in the one case each interval of the sequence occupies only the twinkling of an eye, while in the other it occupies many centuries, or even Millenniums." The reviewer himself then being judge, no argument could have been derived for a simultaneous resurrection of the just and unjust, from the words "*then* cometh the end," immediately following the account of the resurrection of those "that are Christ's at His coming," even if the passage had contained no other evidence by which the opposite is established. But as we have shown above, between the coming of Christ and the end of all things, when the last enemy, death, shall be finally destroyed, the apostle interposes the whole reign of Christ, the Kingdom being only "nigh at hand," when the signs of His Coming are seen, and at "the end," the apostle informs us that the Kingdom is to be delivered up, "for He must reign till He hath put all enemies under His feet," the last enemy being destroyed in the final resurrection.

* Dr. Wardlaw has some remarks, (p. 514,) on the above passage, from which it would seem he considers that he has destroyed the evidence to be derived from it in proof of two resurrections, by pointing out a mistake into which some have fallen, in supposing the expression "the dead in Christ shall rise first" to refer directly to the re-

So again, in a passage to part of which we have already referred, in noticing those from Isaiah and Hosea, the same apostle, addressing the Corinthian Church (1 Cor. xv. 51—55,) says, "Behold I show you a mystery. We shall not all sleep, but we shall all be changed; in a moment, in the twinkling of an eye, at the last trump, (for the trumpet shall sound,) and the dead shall be raised incorruptible, and we shall be changed; for this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, [in Isaiah,] Death is swallowed up of victory; [And in Hosea,] O death, where is thy sting? O grave, where is thy victory?" Having already proved from the prophet Isaiah that the accomplishment of *his* prediction is at the Millennium, and by consequence this of Paul's also at the same time, we revert to the passage now, merely to prove that it is the resurrection of believers *only* of which the apostle speaks. This, then, is evident from the forty-third verse, for it is only of the believer's body it can be said, "it is sown in dishonour, it is raised in glory," for the wicked shall be raised to shame and contempt. Those of whom the apostle speaks he farther describes as those who have not only borne the image of the *earthly* Adam, but who shall also bear the image of "the Lord from heaven."* ver. 47—49.

resurrection of the *righteous* DEAD as preceding that of the *wicked* DEAD. But the passage affords evidence which the correction does not in the least affect. True, the apostle *speaks* of the precedence which "the dead in Christ" shall have over the *living* righteous in being first glorified; but it is no less true that he does *not* speak of the *resurrection* of ALL the dead as *simultaneous*. The change upon the righteous *living* is not to be preceded by the *general* resurrection, but only by that of "the dead in Christ," clearly implying that *all* are not then raised. For unless there were *two* resurrections, why should the apostle, instead of merely saying the change upon the living would not take place till after the *resurrection of the dead*, thus restrict that precedence to "the dead in Christ"?

* This passage the Examiner in the Instructor, (p. 536,) applies to the resurrection of all; although, as we have shown, the context limits it to that of the saints. Its taking place at "the last trump,"

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he appears to consider as militating against the doctrine of a separate resurrection of the just; for, quoting the Greek word, he asks, "Is there any after this?" And then, very conveniently, converting the *trump* into the *resurrection* itself, he asks, "If this is the last resurrection, then where is the *first* of the bodies of the saints?" When he shall have proved this to be the last "resurrection," we may forgive him some additional evidence for "the *first* of the bodies of the saints;" and meanwhile beg to commend to his serious perusal what we have now produced. From the spirit he displays, there is ground to hope that should he be convinced of his error he will not refuse to make the acknowledgment, as some reparation to the injured truth. The temper certain others have displayed in their opposition leaves little to be hoped in their case.

Still, however, with respect to "the *last trump*," it certainly implies that some precede it. But, excepting that in the Apocalypse, there is no other series of trumpets mentioned in Scripture as subsequent to the times of the apostle, to which, although the Apocalypse was not then written, this inspired penman might be directed to refer. And as it is just at the sounding of the *seventh*, (the last of the Apocalyptic series,) that the destruction of Babylon is effected, immediately before John announces the First Resurrection, this also tends to the support of our argument.

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But, before leaving this part of the subject, fidelity to the divine word requires that we should notice a passage which seems to be regarded as a very doubtful auxiliary, both by those who oppose the doctrine of a separate resurrection, and by some who espouse it: "And many of them," said the expounding angel to the beloved Daniel, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the

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So also, immediately after the tribulation predicted, when the Son of Man comes in the clouds of heaven with power and great glory, as announced by our Saviour himself, His angels are sent to gather "*His elect*" only, from the four winds, from one end of heaven to the other, while all the tribes of the earth mourn. Mat. xxvi. 31. Then also, "shall two be in the field, the *one shall be taken*, and the other *left*; two grinding at the mill, the *one shall be taken*, and the other *left*." Matt. xxiv. 40, 41. When, on another occasion, our Lord, speaking of this very subject, made a similar statement, His disciples asked "where" or whither would they be taken when thus removed from their worldly companions? Jesus answered, "Wheresoever the body is, thither will the eagles be gathered together." Luke xvii. 37. This figure is again used, Matt. xxiv. 28; and is well explained by Paul, when he says, "Then we who are alive and remain shall be caught up together with them in the clouds *to meet the Lord in the air*, and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. iv. 17.

Now, if there had been only one resurrection of the dead, and at the same time a change of all the living,

he appears to consider as militating against the doctrine of a separate resurrection of the just; for, quoting the Greek word, he asks, "Is there any after this?" And then, very conveniently, converting the *trump* into the *resurrection* itself, he asks, "If this is the last resurrection, then where is the *first* of the bodies of the saints?" When he shall have proved this to be the last "resurrection," we may forgive him some additional evidence for "the *first* of the bodies of the saints;" and meanwhile beg to commend to his serious perusal what we have now produced. From the spirit he displays, there is ground to hope that should he be convinced of his error he will not refuse to make the acknowledgment, as some reparation to the injured truth. The temper certain others have displayed in their opposition leaves little to be hoped in their case.

Still, however, with respect to "the *last trump*," it certainly implies that some precede it. But, excepting that in the Apocalypse, there is no other series of trumpets mentioned in Scripture as subsequent to the times of the apostle, to which, although the Apocalypse was not then written, this inspired penman might be directed to refer. And as it is just at the sounding of the *seventh*, (the last of the Apocalyptic series,) that the destruction of Babylon is effected, immediately before John announces the First Resurrection, this also tends to the support of our argument.

and this were to be at the coming of the Lord, how is it that a resurrection of the saints is clearly predicted as to be enjoyed at the Millennium, and that in all these passages from the New Testament, speaking of the resurrection at Christ's return, the wicked are carefully excluded, and that our Lord expressly declares that there is an age all are not accounted worthy to obtain, and a resurrection peculiar to the children of God? Are we not compelled to admit that there will be a separate "resurrection of the just," and that this is indeed that "better resurrection," the hope of which animated and sustained the saints of old in torture and in death, (Heb. xi. 14,) and which all the righteous shall obtain? And can it be denied that this will be at the sounding of the seventh or last Apocalyptic trumpet, when Christ takes His great power and reigns?—"And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest *give reward* to Thy servants the prophets, and to the saints, and to them that fear thy name, small and great," Rev. xi. 18. Does not this imply that "the time of the dead," which is just at the destruction of Antichrist, is the period of their resurrection; and that their "reward" is that which John saw bestowed on those who had been slain for the word of God, and those who had not submitted to the authority of the beast?—"and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again till the thousand years were finished. This is the First Resurrection. Blessed and holy is he that hath part in the First Resurrection." Rev. xx. 4—6.

But, before leaving this part of the subject, fidelity to the divine word requires that we should notice a passage which seems to be regarded as a very doubtful auxiliary, both by those who oppose the doctrine of a separate resurrection, and by some who espouse it: "And many of them," said the expounding angel to the beloved Daniel, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the

firmament, and they that turn many to righteousness as the stars for ever and ever." Dan. xii. 9, 3. That this cannot be the general resurrection is evident not only from the time at which it takes place, but also from the fact that it is not of ALL the dead, but only of "*many of them* who sleep in the dust of the earth." That it is at the restoration of Israel is evident from the verse immediately preceding: "And at that time [when the Turkish empire shall be destroyed*] shall Michael stand up, the great Prince which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation even to that same time; [the days of tribulation immediately after which the Saviour predicted His return, Mat. xxiv. 27;] and at that time *thy people shall be delivered*, every one that shall be found written in the book." On the other hand, there is a seeming inconsistency between this passage and those already quoted, which take no notice of *any* being raised at the coming of the Lord to shame and contempt. Here, however, it is explicitly declared, that, at the restoration of Daniel's people, this will be the awful fate of "some," and we do not feel at liberty either to doubt the fact or overlook the prediction. Not a few, indeed, understand the resurrection "to everlasting life" as at the *commencement* of the Millennium; and that to "shame and everlasting contempt" at its *close*. This, however, is a distinction which the prophecy does not admit. Both classes rise at the same time; and, *united*, they make the "many" who "shall awake." The resurrection of "some" to *shame and contempt*, is therefore as really at the restoration of Israel as that of "some" others to *everlasting life*. Perhaps the seeming inconsistency may, however, be removed, by supposing that the "some" raised to shame will form so small a portion of those who shall then "awake" from the dust, as not to be noticed in the more general statements referring primarily to the hopes of

* It will be seen we prefer the interpretation of the preceding chapter given by Sir Isaac Newton, and generally received, as referring to the Ottoman empire, rather than the application made of it by Mr. Irving to the Infidel Antichrist.

believers and addressed to their faith. And, if we farther believe these to be men who in life were superlatively wicked, it will tend to throw light on some passages of Scripture otherwise obscure.

There are few characters more decidedly reprobated in the Sacred Writings than that of Balaam. Although an acknowledged "prophet," he "*loved* the wages of *unrighteousness*." (2 Pet. ii. 15, 16.) He fervently sought to be allowed to curse the children of Israel, that he might receive reward from their enemies. But "it pleased the Lord to *bless* Israel;" and Balaam being chosen the unwilling instrument of Jehovah's purpose, "The Spirit of God came upon him," and repeatedly was he constrained to deliver the unwelcome message from the Lord. His renewed efforts to procure a reversion of the blessing, only occasioned the enlargement of its specifications, and his concluding words to Balak the King of Moab confirm the opinion we are now seeking to illustrate:—"And now, behold, I go unto my people; come therefore, and I will advertise thee what this people shall do to thy people *in the latter days*. And he took up this parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said; he hath said, which heard the words of God, and knew the knowledge of the Most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open: *I shall see Him*, but *not now*; I shall behold him, but *not nigh*: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, [or, 'smite through the princes of Moab,' *marg.*] and destroy all the children of Sheth. And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. Out of Jacob shall come He that *shall have dominion*, and shall destroy him that remaineth of the city. And when looked on Amalek, he took up his parable, and said, Amalek was the first of the nations, ['that warred against Israel,' *marg.*] but his latter end shall be that he perish for ever. And he looked on the Kenites; and he took up his parable, and said, Strong is thy dwelling-place, and thou puttest thy

nest in a rock : Nevertheless the Kenite shall be wasted, until Ashur shall carry thee away captive. And he took up his parable and said, Alas ! who shall live when God doeth this ?" Num. xxiv. 14—23. These verses thus contain evidence both of the Saviour's premillennial advent, and of Balaam's resurrection at that time. There is little reason to doubt that Christ is the "Star" and the "Sceptre" whom Balaam was to see. He refers not to the vision he then obtained, for it was to be "not now,"—"not *nigh*," but—"in the latter days." Now this Star is to "smite through the princes of Moab, and destroy all the children of Sheth. And Edom shall be a possession, Seir also shall be a possession for his enemies ; and Israel shall do valiantly." This appears plainly to refer to those times immediately before the Millennium, when, as we have already shown, (p. 42,) the Israelites are to spoil Edom and Moab and the children of Ammon ; and to the awful destruction by which the world shall then be overtaken Balaam appears to refer, when he says, "Alas ! who shall live when God doeth this ?" ver. 23. Some have indeed supposed David or Solomon to be the Star spoken of, because of their having subdued the countries here mentioned. But this Star, Balaam is to "see," and it is not the subjugation, but the *destruction* of these nations which is predicted, thus corresponding with other prophecies concerning "the latter days." But as Balaam will not be found among the righteous, his beholding the Saviour at this time is a proof of the premillennial resurrection of some of the wicked—and the finger of Inspiration points to his sin as peculiarly aggravated ; it is that of a *monster*.

There are other passages which countenance the idea that some whose guilt has been awfully aggravated, will be also raised at the commencement of the Millennium, as monuments of God's wrath. In a passage already quoted, (Is. xxvi.) this idea is distinctly brought before us. "Thy dead men shall live ; *my* dead men shall *they* arise : awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs." This resurrection of the righteous is here contrasted, in its

happy nature, with what immediately follows. For while they are said tranquilly to *arise*, and are called to "awake and sing" in holy joy, it is added, "And [or, 'but'] the earth *shall cast out her GIANTS*:"—for so it appears the word here translated "dead" ought to have been rendered.—Our translators in this, as in some other cases, not perceiving the idea of the text, but certain that the *Rephaim* must be dead, since the earth is called to cast them out, made that substitution which doubtless must have appeared to them most distinct, but which does not convey the precise idea of the Original. In almost every other instance, this word has been translated *giants*, (as in Deut. ii. 20. Josh. xii. 4. 1 Chron. xx. 4, 6, 8;) and appears always to signify men either tall in stature or great in crime. When therefore they are to be "cast out" of the earth at the period of the Millennium, in contrast to those who shall "awake and sing," it may be viewed as confirmatory of the opinion that the "some" who shall awake to shame and contempt are the *giants in crime*—the pre-eminently wicked.

We meet these *Rephaim* or *Giants*, in another prediction by Isaiah, of the overthrow of the King of Babylon: "Hell from beneath," says the prophet, "is moved for thee, to meet thee at thy coming. It stirreth up *the Giants* for thee, *even the chief ones* of the earth." Is. xiv. 9. Although the prophet, in some parts of the prediction, seems to connect it with the fate of ancient Babylon, there are many circumstances which determine its general application to the last Antichrist. In the third verse, we are expressly told that it shall come to pass in the day that the Lord shall give the house of Israel rest from their sorrow and fear, and from the hard bondage they are made to serve. At the destruction of this power "the whole earth is at rest and is quiet, they break forth into singing." ver. 7. His pride and blasphemy are also just what is predicted of Babylon the Great, the Mother of Harlots: "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God . . . I will ascend above the heights of the clouds; I will be like the Most High." ver. 13, 14. And as in

the passage already noticed, the giants are "cast out" of the earth at the Millennium, so it is remarkable that here not only does hell stir up the giants for this wicked king, but a similar fate is predicted for himself: "All the kings of the nations," continues the prophet, "even all of them lie in glory, every one in his own house. *But thou art cast out of thy grave*, like an abominable branch, and as the raiment of them that are slain, thrust through with a sword, that go down to the stones of the pit, as a carcass trodden under foot. *Thou shalt not be joined with them in burial*, because thou hast destroyed thy land, and slain thy people." ver. 18—20. In referring to the war of the Antichristian nations, immediately before the Millennium, (Rev. xix. 20.) we have already seen that "the beast was taken, and with him the false prophet that wrought miracles [or wonders] before him . . . these both were cast into a lake of fire burning with brimstone." And although the binding of Satan, and casting him into the bottomless pit during the Millennium, does not seem to include his condemnation to *this* place of misery, yet the same portion awaits him after it; and when the nations which go up on the breadth of the earth, and compass the camp of the saints about, and the beloved city, have been devoured by fire from heaven, "the devil that deceived them was cast into the lake of fire and brimstone where the beast and false prophet *are*" during that happy time. Rev. xx. 10. But if this king of Babylon, spoken of by Isaiah, be indeed the same Antichrist who is, in John's vision, "cast into a lake of fire," while those who will be his associates in the last great conflict are slain, and "all the fowls of heaven are filled with their flesh," then it appears this place of torment is to be on the earth, and within the view of men, for the prophet says, "Yet thou shalt be brought down to hell, to the sides of the pit. *They that see thee shall narrowly look upon thee*, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness?" ver. 15—17. So, also, in the close of this prophecy, Isaiah gives a similar but more distinct prediction of

of this place of punishment, in connexion with the Millennium; "For as the new heavens and the new earth which I will make shall remain before me, saith the Lord, so shall your seed and your name remain, And it shall come to pass, from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth and *look upon the CARCASSES of the men* that have transgressed against me; for *their worm shall not die*, neither shall their fire be quenched; and *they shall be an abhorring* unto all flesh." Is. lxxvi. 22—24. Thus will be displayed the divine indignation against sin, in the visible punishment of those so raised to shame and contempt: For Tophet is ordained of old: yea for the king it is prepared; He hath made it deep and large; the pile thereof is fire and much wood; the breath of the Lord like a stream of brimstone doth kindle it," Is. xxx. 33.

Nor will this view of those pre-eminently wicked "the giants" in depravity, being raised to *shame and contempt*, at the commencement of the Millennium, appear inconsistent with the more general statements of the holy character and happy state of those who shall enjoy the First Resurrection, when we attend to instances of a similar kind in Scripture. Thus, in Eccles. iii. 20, it is said, "All go unto one place. All are of the dust, and *ALL turn to dust again*. But this cannot be understood as including absolutely the *whole* human family. For, besides the translated two who went direct from earth to heaven, we know that "we shall *not all sleep*," but that some shall be "alive and remain unto the coming of the Lord," who, being changed, shall be rendered incorruptible and immortal. But these exceptions do not affect the great truth uttered by the Preacher, that all die, and being buried moulder in the dust. Another similar instance occurs in the statement by the apostle Paul of the order of the resurrection, in which he overlooks altogether that of certain saints immediately after Christ had arisen: "And the earth did quake, and the rocks rent," narrates the evangelist Matthew, in his account of Christ's crucifixion,

“and the graves were opened; and *many bodies* of the saints which slept arose, and came out of the graves AFTER His resurrection, and went into the holy city, and appeared unto many.” Mat. xxvii. 51—53. Yet the apostle speaking expressly of the order of the resurrection, (1 Cor. xv. 23,) wholly overlooks these, although the evangelist says they were *many*: “Every man in his own order,” says the apostle, “Christ the first-fruits, afterwards they that are Christ’s at his coming.” Although, in reality, they were “many,” yet the number of these saints who arose immediately after Christ’s resurrection was still small compared with that of those who “are Christ’s at His coming,” and therefore no mention is made of them. So, referring to the Millennial period, the prophet Isaiah (lx. 21,) says, “thy people also shall be *all* righteous;” although speaking elsewhere of this period, he informs us, that “the sinner being an hundred years old shall be *accursed*.” Is. lxxv. 20. In like manner, then, may there be some raised to shame and contempt, without affecting the general truth, “Blessed and holy is he that hath part in the First Resurrection, on such the second death hath no power,” being “accounted worthy to obtain that age and the resurrection from among the dead.”*

But there is an additional circumstance mentioned by John, in his description of those who are the subjects of

* In an essay in the Morning Watch (Vol. II. pp. 329—351,) we have endeavoured, by a minute analysis of the apostle’s language, to show that the Heresy with which Paul charges Hymeneus and Philetus, (2 Tim. ii. 16—19,) “who concerning the truth have erred, saying that the resurrection is past already,” was not what is generally supposed. There is no ground, we maintain, for believing that they substituted the *conversion* of believers for the resurrection which it is stated they impugned; but, on the contrary, that the sin with which they are charged is the misplacing in it point of time, by asserting that to be “past already” which was and is *still future*,—the resurrection of *those whom the Lord knoweth are His*, and which introduces to that *reign with Christ* by the prospect of which the apostle comforts Timothy. In that essay we have also argued fully the premillennial resurrection of “some to shame and everlasting contempt,” (from Dan. xii. 2, in connection with the apostle’s statement in the 20th verse,) in opposition to some Millenarians who overlook the evidence on this point. We do not however resume these discussions here, but refer those who feel particular interest in the question to the periodical named above.

the first resurrection. They not only "lived," and were "blessed and holy," but he also informs us "they shall be priests of God and of Christ, and shall reign with him a thousand years." By enquiring, then, to whom these privileges are assigned in other parts of the Divine Word, we shall derive farther confirmation of the views now maintained. Here it is proper to remember, that, although the affairs of this world are represented (Heb. i. 14) as being put by God under the ministration of angels, yet "unto the angels hath He *not* put in subjection the world to come, whereof we speak." * Heb. ii. 5. To his apostles the Saviour said, "Ye are they which have continued with me in my temptations, and I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and *sit on thrones judging the twelve tribes of Israel.*" Luke xxii. 28—30. When will this gracious reward be received if not during the Millennium? Or will the distinction of the tribes of Israel be maintained in the future state? This promise of royal authority, thus made by the Saviour to His apostles, is extended by them to other saints as their future reward; "I endure all things for the elect's sake," says Paul, "that they may also obtain the salvation which is in Christ Jesus with eternal glory. It is a faithful saying, For if we be dead with Him we shall also live with Him. *If we suffer, we shall also reign with Him.*"

* The Examiner in the Instructor (p. 528) quotes Paul's statement (Heb. vi. 5,) of the condition of those who should fall away after having "tasted the good word of God, and the powers of the world to come," in order to show that the apostle "speaks of that age to come as already commenced, and as *already come.*" But if at that time it had *already* come, how could the apostle speak of it as still future, as being still "the world to come?" There is an obvious distinction between the age itself and the "powers" which shall be enjoyed by those who are "accounted worthy" to obtain it. And, while the age itself was yet distant, "Spiritual gifts" were extensively enjoyed, which may perhaps be regarded as a foretaste of the superior "powers" to be still more generally enjoyed in "the world to come." The apostle in the passage, quoted above, expressly tells us that the world to come is *not* put in subjection to the angels, but this cannot apply to the present age: "Are they not all ministering spirits," he asks in the same epistle, "sent forth to minister for them, who shall be heirs of salvation?" Heb. i. 14.

2 Tim. ii. 10—12. And again, anticipating the glorious privilege for himself and all believers, he exclaims, "Henceforth there is laid up for me *a crown of righteousness*, which the Lord the Righteous Judge shall give me at THAT DAY,* and not to me only, but *unto all them also that love his appearing.*" 2 Tim. iv. 8.

The same apostle, in reproving the church at Corinth for going to law before the unjust, and not deciding their own matters, asks, "Do ye not know that the *saints shall judge the world?*"—to judge being used in the sense of *governing*. He adds, "Know ye not that we shall *judge angels?*" 1 Cor. vi. 2, 3. The apostle John, contemplating the honour reserved for believers, ascribes glory "unto Him that loved us, and washed us from our sins in His own blood, and *hath made us kings and priests* unto God and his Father." Rev. i. 5, 6. And it was the song of the heavenly choristers who bow before the Lamb, on His opening the sealed book of Prophecy, "Thou art worthy to take the book and to open

* Here the apostle, as if to mark that this crown is to be received at "the times of the Restitution of all things," adopts the very form of expression so often used by the prophets in reference to that period—"at that day," when no particular day has been mentioned. In a preceding chapter also he uses the same expression as applied to the period of Christ's return: "For I know," says he, "whom I have believed, and am persuaded that He is able to keep that which I have committed unto him against *that day.*" 2 Tim. i. 12. In that chapter too he prays for Onesiphorus, whose bounty he had experienced, and whose countenance he had received, while in bonds for the name of Jesus—In the spirit of love and of gratitude, the apostle prays, "the Lord grant unto him, that he may find mercy of the Lord in *that day.*" 2 Tim. i. 18. To the same period the apostle Peter refers, and probably more particularly to the First Resurrection, when he says, "we have also a more sure word of Prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, *until the day dawn, and the day-star arise in your hearts.*" 2 Pet. i. 19. This can be no allusion to the period of their conversion, as the epistle is only addressed to those who had already "obtained like precious faith" with him. But it is worthy of remark, how judiciously and appropriately these allusions to "that day" are made. Although, when understood, they have a pleasing effect; to many, such allusions would have been incomprehensible. But this, Paul must have known, could not be the case with him who "from a child had known the holy scriptures" of the Old Testament; (2 Tim. iii. 15,) and Peter addressed those who *gave heed* to that "sure word of Prophecy," from which his allusion was derived.

the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and *hast made us unto our God* **KINGS AND PRIESTS, and we shall reign ON THE EARTH.**" Rev. v. 9, 10. This high privilege is bestowed upon all who maintain their allegiance and fidelity: "To him *that overcometh*," says our blessed Lord, "will I grant to *sit with me in my throne*, even as I also overcame, and am set down with my Father, in His throne. Rev. iii. 21. That this honour is conferred upon them to be really exercised, is evident: "And he that overcometh and keepeth my works unto the end, to him will I give *power over the nations*; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to pieces; even as I received of my Father." Rev. ii. 26, 27. This serves to illustrate the character of the armies of heaven who follow the Saviour when He comes for the destruction of the Antichristian nations. They are said (Rev. xix. 14,) to be "clothed in fine linen, clean and white;" and this (in verse 8) is said to be "the righteousness of *saints*." And again, speaking of those kings who fight against the Lamb, it is stated, "these shall make war with the Lamb, and the Lamb shall overcome them; for He is Lord of lords, and King of kings; and they *that are with him are called, and chosen, and faithful*." Rev. xvii. 14, To him that overcometh, "will I give power over the nations and he shall rule them with a rod of iron." This is assigned by the Psalmist as matter of especial praise to God: "Let the saints be joyful in glory; let them sing aloud upon their beds; let the high praises of God be in their mouth, and a sharp two-edged sword in their hand, to execute vengeance upon the heathen, and punishment upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written; *This honour is to all His saints*. Praise ye the Lord." Ps. clix. 5—9.

We cannot, in this state, form any adequate conception of the honour reserved for those "who shall be accounted worthy to obtain that age and the resurrec-

tion from amongst the dead," as "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Cor. ii. 9. "It doth not yet appear what we shall be, but we know that when *He shall appear* we shall be like Him, for we shall see Him as He is." 1 John, iii. 2. But as the honour of being *kings and priests*, in whatever it may consist, is the privilege of the redeemed, when we find these applied by the apostle John to those who live and reign with Christ we are surely entitled to believe, in accordance with the other Scriptures, that he refers to the literal resurrection of the just at the coming of the Lord.

SECTION XXI.

PERIOD OF THE ERECTION OF CHRIST'S GLORIOUS KINGDOM.

THE Scriptural nature of the doctrine of Christ's personal reign on earth will be still more clearly seen on examination of what is farther revealed concerning the time at which His Kingdom shall be established. The angelic messenger sent to announce to the blessed Virgin the conception of Jesus, declared, in unequivocal language, the erection of His Kingdom, and his possession of the throne of David: "And the Lord God shall give unto Him the *throne of his father David*, and he shall *reign over the house of Jacob for ever*, and of his Kingdom there shall be no end." Luke i. 31—33. Christ has not yet taken possession of the throne of his Father David, but as certainly as the predictions which announced his descent from him have been literally fulfilled, so surely may we rely on the fulfilment in due time of this and the numerous other prophecies of the future possession of his kingdom. The truth and necessity of the resurrection of Christ, the apostle Peter strongly argued from the promises of God to give unto Him the throne of Israel. He distinctly affirms, in language.

the meaning of which it would be absurd to attempt to pervert, that king David, "Being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would *raise up Christ to sit on his throne; he seeing this before, spake of the resurrection of Christ.*" Acts ii. 30. 31. In the day of his humiliation, Jesus avouched his title to allegiance, although he came not then to obtain the crown. The throne of his father David yet remains unoccupied, and the house of Jacob still refuse him fealty. As King, however, he rode into Jerusalem, amid the hosannahs of his poorest subjects, although he then refused the exercise of regal power. He laid claim to the throne, but he entered not into immediate possession. Thus in Pilate's hall of judgment, while he avowed himself King, (John xviii. 39,) he declared that His Kingdom "is not of this world"—that it is not "*now*" from hence,—*nyn,* "at the present time" it is not—leaving no room for doubt that at a future period it would be so. The time for establishing His visible kingdom had not yet arrived. "The times of the Gentiles" must first be fulfilled, during which His kingdom was to be only spiritual. But when their period of probation shall terminate, then shall He Return "in the clouds of heaven with power and great glory," for the establishment of that kingdom of glory which shall be both external and spiritual, and of which all the prophets have witnessed. Thus it is that the Saviour sometimes speaks of a kingdom already existing, and at other times of one yet to come.*

* It may be observed, that in one instance, no sooner had the Saviour directed the attention of the unbelieving *Pharisees* to the spiritual kingdom, than he turns to the *disciples* and addresses them on His coming in glory: "And when he was demanded of the Pharisees when the kingdom of God should come, He answered them, and said, The kingdom of God cometh not with observation; neither shall they say, Lo here! or Lo there! for behold the kingdom of God is within you, [*'among you,'—marg.*] And he said unto the *disciples*, The days will come when ye shall desire to see *one of the days* of the Son of Man, and ye shall not see it. And they shall say to you, See here! or see there! go not after them nor follow them; for as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven, so shall also the Son of Man be in his

By the parable, Luke xix. 12, He intimates that at his ascension He should only go to receive the kingdom, thus directing the faith of his disciples to the time of his Return, when he shall have "obtained the kingdom He went to receive." He accordingly taught them to pray, "Thy kingdom *come*," as of an event still future. It is not merely that the spiritual kingdom already established may be *extended*, and all nations be brought into it, but the erection of one which had not yet existed.—"Thy kingdom *come*" clearly implies its not having been hitherto erected, as to pray for the *coming* of what was already come would involve an inconsistency. And that this kingdom they are taught to desire is to be in this world, is evident from the succeeding clause of the sentence, "Thy will be done *on earth* as it is in heaven." The answer to this our prayer, so often repeated without due consideration of its full import, has not yet been received, nor will be till the Millennium.

In the assembly at Jerusalem, when there had been much disputing about the necessity of circumcising believing Gentiles, Peter and Paul and Barnabas attested the power of the grace of God among them as well as among the Jews; and the apostle James proved that this Gentile dispensation was predicted by the prophets, as to precede the restoration of the kingdom to Israel: "And after they had held their peace, James answered, saying, Men and brethren, hearken unto me; Simon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name. And to this agree the words of the prophets; as it is written, **AFTER THIS I will Return**, and build again the tabernacle of

Day." He adds, "But first must he suffer many things, and be rejected of this generation," or "nation" of the Jews. Luke xvii. 20—25. This is the coming he afterwards announced, and the signs of which he foretold, (Mat. xxiv.) the very same language being here employed, as also in much of the remainder of the chapter. Consistency has therefore induced some commentators to place this also at the destruction of Jerusalem, although the Saviour here declares, that the day of which he is speaking, is one which the disciples should *desire to see*. They had, however, no desire to see the holy city, (with which their most sacred feelings were associated,) laid in ashes, but they did *earnestly* "desire to see" the Son of Man come in his glory to "restore again the Kingdom to Israel."

David *which is fallen down*, and I will build again the ruins thereof, and *I will set it up*; that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord who doeth all these things." Acts xv. 13—17. Before the restoration of Israel, and the re-occupation of David's throne which has so long been vacant, God has first visited the Gentiles, to take out of them a people for His name; after which *He will return*. As our Lord himself said to the Jews, "Other sheep I have which are not of this fold; them also must I bring, and they shall hear my voice, and there shall be one fold and one Shepherd." John x. 16. And after He shall have taken out of the Gentiles a people for His name, He "will return, and build again the tabernacle of David," which was then fallen down, and which must continue so till the times of the Gentiles be fulfilled. The delightful promise the apostle quotes (although not literally,) from the prophet Amos, by whom it is announced to be fulfilled "in that day," the form of expression so often used by the Old Testament prophets in reference to the Millennium; "*In that day will I raise up the tabernacle of David that is fallen*, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old. . . . and *I will bring again the captivity of my people of Israel*, and they shall build the waste cities, and inhabit them; and they shall plant vineyards and drink the wine thereof; they shall also make gardens and eat the fruit of them. And I will plant them upon their land, *and they shall no more be pulled up out of their land*, which I have given them, saith the Lord thy God." Amos ix. 11—15. Here, then, we find that the tabernacle of David is to be raised at the period of Israel's final restoration; and the apostle James informs us that this will take place at our Lord's "Return;" thus, not only connecting the re-erection of the throne of David with the coming of Christ, but intimating the connection of both with the existence of the Kingdom during the Millennium, when "the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever." Luke i. 32, 33.

The establishment of the Millennial kingdom, and the coming of the Son of Man at that period, are also declared in the prophecies of Daniel. The seventh chapter contains, as we have seen in speaking of the destruction of Antichrist, a prediction of four great empires which should exist from the beginning of the captivity till the Millennium. From three of these, viz. the Babylonish, the Persian, and the Grecian, the extensive dominion has long since passed away; and as it was predicted of the fourth or Roman empire, that "the ten horns out of this kingdom are ten kings that shall arise," so was it divided into ten kingdoms, forming the present European dynasties, in which state it has continued many centuries. The rise of Antichrist was predicted, as a little horn growing up among these horns or kingdoms; on account of whose blasphemies, thrones of judgment for his destruction are represented as being at length set by the Ancient of Days. At this time, the prophet says, "I saw, in the night visions, and behold one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion and glory, and a kingdom, that all people, nations, and languages, should serve him. His dominion is an everlasting dominion, which shall not pass away, and His Kingdom that which shall not be destroyed." Dan. vii. 7—14. This Kingdom, then, is to be received only at the destruction of Antichrist and the other horns or kingdoms which arose out of the Roman empire. It is not merely the extension, at that time, of the spiritual kingdom at present in existence. But when the Son of Man shall come in the clouds of heaven, the kingdom spoken of is only then to be "GIVEN TO HIM." It is then "the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." ver. 18. And as the four preceding monarchies have had their dominion upon the earth, so it is added, in the 27th verse, "And the kingdom, and dominion, and the greatness of the kingdom, UNDER the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting

kingdom, and all dominions shall serve and obey Him." Can there be a doubt that this Coming with the clouds of heaven, so magnificently described, is the same with that predicted by our Lord Himself, (Luke xxi. 27,) when the times of the Gentiles are fulfilled? As if indeed to enable us to identify the Saviour's allusion to this prediction, the promise of His return is recorded in language strikingly similar. And as the prophet saw Him receive "dominion, and glory, and a Kingdom;" so the Saviour, directing our attention to the signs of His coming, says, "When ye see these things come to pass, know ye *that* THE KINGDOM OF GOD is nigh at hand." Luke xxi. 31. The time, also, at which the Saviour is seen, in the vision of the prophet, coming to receive His Kingdom, being just at the destruction of Antichrist, corresponds with the prediction of Paul, that this power is to be destroyed by the brightness, or glorious appearance, of Christ's coming. In the above passage from Luke, our Lord Himself connects, farther, the establishment of His kingdom with His return, and Paul also in one of his epistles does the same: Urging upon Timothy the duty of preaching the word, the apostle charges him "before God, and the Lord Jesus Christ, who shall judge the quick and the dead at *His* APPEARING and *His* KINGDOM," (2 Tim. iv. 1,)—thus making the establishment of His kingdom coincident with His appearing.

The establishment of the Kingdom is again predicted by Daniel, (ii. 31—43,) in his interpretation of Nebuchadnezzar's dream. The same four monarchies are represented as the various parts of one great image, the Roman empire forming the legs and feet, and its subdivision into the present European kingdoms being here witnessed *in the ten toes*. The character of this kingdom in its divided state is noticed: "And as the toes of the feet were part of iron and part of clay, so the kingdoms shall be partly strong, and partly broken; and whereas thou sawest iron mixed with miry clay, they shall *minge themselves* with the seed of men, [by royal intermarriages,] but they shall not cleave one to another, even as iron is not mingled with clay."

The erection of the Kingdom of Christ is then foretold: "And, in the days of these kings, shall the God of heaven SET UP a *Kingdom* which shall never be destroyed, and the kingdom *shall not be left to other people*, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Dan. ii. 42, 44. Here, again, it is to be observed, that the prediction is not of the *enlargement* of a kingdom already established, but the erection, or *setting up*, of one not before in existence. "*In the days of these kings*" it shall be "set up" by the God of heaven; but the spiritual Kingdom of Christ was established *before these Kings* or Kingdoms were brought into existence. As in the vision of the four beasts, the prophet saw one like the Son of Man coming in the clouds of heaven, so here he says, "Thou sawest, till that *a stone was cut out without hands*, [a Scriptural expression for what is supernatural or divine, Col. ii. 11,] which smote the image upon his feet, that were of iron and clay, and brake them to pieces; then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer thrashing-floors, and the wind carried them away that no place was found for them, and *the stone that smote the image became a great mountain, and filled the whole earth.*" ver. 34, 35. The power has now descended through all the parts of the image to the ten toes, in which divided state the Roman empire still continues to exist. But the whole shall be broken to pieces when the Stone shall smite the image—when Christ shall come in the clouds of heaven for the establishment of that Kingdom which "shall not be left to other people."

When the seventh apocalyptic angel sounded, "there were," says the apostle, "great voices in heaven, saying, the kingdoms of this world *are become the Kingdom of our Lord and of his Christ*; and he shall reign for ever and ever." Rev. xi. 15. The redeemed anticipate with delight the approach of this glorious era, and the downfall of Babylon is announced by the heavenly shout of triumph: "And I heard, as it were, the voice of a great multitude, and as the voice of many waters,

and as the voice of many thunderings, saying, Alleluia ! *the Lord God Omnipotent reigneth.*" Rev. xix. 6.

In a passage already cited, the Saviour not only promised His apostles a kingdom, but that they should also *eat and drink at His table* : " I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table, *in my kingdom*, and sit on thrones, judging the twelve tribes of Israel." Luke xxii. 29, 30. It does not, however, comport with the ideas generally entertained of heaven, that sensible enjoyments should be there received. This promise of the Saviour given to the disciples at the institution of the sacrament of the Supper, is farther confirmed and illustrated when He says, " I will not drink *of the fruit of the vine* UNTIL the kingdom of God *shall come.*" Luke xxii. 18. It is still more fully expressed by another evangelist : " Verily I say unto you, I will drink *no more* of the fruit of the vine, until *that day* that I drink it new in the kingdom of God. Mark xiv. 25. That it was really the fruit of the vine of which the Saviour spoke is evident. He had just given unto *the disciples* the cup containing wine, desiring them to drink of it, adding ; " But I say unto you, I will not drink *henceforth* of *this* fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Matt. xxvi. 29. That he referred to the Millennial kingdom appears still more obvious when we consider, that, although our Lord went to heaven long before any of His apostles, yet he assured them that He should not drink of this fruit of the vine, " until *that day* when I drink it new *with you* in my Father's kingdom." And why should it be thought incredible that Christ will eat and drink in His Millennial kingdom ? *After* his resurrection, He condescended to eat both fish and honey-comb to convince his disciples that His presence was corporeal. Luke xxiv. 21—23. Again, having caused several of his disciples miraculously to obtain a draught of fishes, He invited them to dine, and partook of their bread and fish. John xxi. 11—14. Farther, it was *in the breaking of bread* He was made known to

the disciples who journeyed to Emmaus, Luke xxiv. 13, 35. And Peter mentioned to Cornelius and his company, the fact that *He did eat and drink with his disciples*, as evidence of the reality of His resurrection. Acts x. 41. What reason is there then to doubt the truth or the meaning of His promise to the disciples, that they shall sit on thrones judging the tribes of Israel, and that they shall eat and drink with Him in the kingdom of God?

SECTION XXII.

NEW HEAVENS AND NEW EARTH.

To prepare for that wonderful display of love when God shall condescend to dwell with men, the material world is destined to undergo a purification, which shall be effected when His enemies are destroyed at his coming. When, during that happy time, men shall yield cordial submission to their Saviour and sovereign Lord, the curse of barrenness, pronounced at first upon the earth for their disobedience will be removed; and as predicted by all the prophets, the greatest fertility will be enjoyed in its renovated state. The atmospheric heavens, the present region of clouds and storms, will then also be destroyed, and new heavens, more genial, will supply their place. "The prince of the power of the air" will then be dislodged and bound in the bottomless pit, and universal happiness be diffused over the face of the globe—a happiness attendant on holiness, when the Lord shall wipe away tears from all off faces, and the rebuke of His people shall He take away from off all the earth." Is. xxv. 8. In the same psalm, which predicts that "when the Lord shall build up Zion, He shall *appear* in his glory," praise is ascribed to God on account of this change of the heavens and the earth: "Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure;

yea, all of them shall wax old like a garment ; *as a vesture shall thou change them, and they shall be changed*, but thou art the same, and thy years shall have no end. *The children of thy servants shall continue, and their seed shall be established before thee.*" Ps. cii. 25, 26. This change of the heavens is again predicted by the prophet Isaiah, as at the period when "the indignation of the Lord is upon all nations, and His fury upon all their armies," before the Millennium : "And all the host of heaven shall be dissolved, *and the heavens shall be rolled together as a scroll* ; and all their host shall fall down, as the leaf falleth from off the vine, and as a fallen fig from the fig tree." Is. xxxiv. 2, 4. Referring to the same period, the prophet Jeremiah says, "I beheld the *earth*, and lo ! it was *without form and void* ; and the heavens, and they had no light. I beheld the mountains, and lo ! they trembled, and all the hills moved lightly. I beheld, and lo ! there was no man, and all the birds of the heavens were fled. I beheld, and lo ! the fruitful place was a wilderness, and all the cities thereof were broken down *at the presence of the Lord*, by His fierce anger." Jer. iv. 23—26. The change of the heavens is again predicted by Isaiah as to take place at the restoration of Israel : "For the Lord shall comfort Zion ; He will comfort all her waste places, and He will make her wilderness like Eden ; and her desert like the garden of the Lord ; joy and gladness shall be found therein, thanksgiving, and the voice of melody. . . . Lift up your eyes to the heavens, and look upon the earth beneath ; *for the heavens shall vanish away like smoke*, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner ; but my salvation shall be for ever, and my righteousness shall not be abolished." Is. ii. 3—6. God's protection to Israel at this appalling time seems promised in the sixteenth verse : "And I have put my words in thy mouth, *and have covered thee in the shadow of mine hand*, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people."

But great and important as these changes will be, the

identity of the earth will remain the same, and its localities be still distinguishable. Jerusalem, it is repeatedly promised, shall occupy her former site, being builded "upon her own heap," and in the following prediction of new heavens and a new earth, Israel is called to rejoice in that city during the Millennium: "*Behold I create new heavens and a new earth, and the former shall not be remembered nor brought into mind. But be ye glad and rejoice for ever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy, and I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying.*" Is. lxx. 17—19. To these Isaiah again refers in the conclusion of his prophecy in connexion with the restoration and honour of Israel: "And I will also take of them for priests and for Levites, saith the Lord. For *as the new heavens and the new earth which I will make shall remain before me, saith the Lord, so shall your seed and your name remain.*"

To this great change the apostle Peter directs the attention of Christians in his second general epistle. He stirs up the pure minds of believers, that they should "*be mindful of the words which were spoken before by the holy prophets*" and apostles, and warns them of a heresy which should arise: "Knowing this first," says he, that there shall come *in the last days* scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water, and in the water, whereby *the world that THEN was* being overflowed with water *perished*. But the heavens and the earth which are *now*, by the same word are kept in store, reserved unto fire against the day of judgment* and perdition of ungodly men." 2 Pet. iii. 3

* In a former page, (184,) we have shown, that "day" is, in Scripture, often applied to an indefinite period of time, and that it is thus used to designate the Millennial age. It may be proper also to no-

—8. As at the flood, the heavens and the earth are said to have *perished*, so are they destined to undergo *another change*, not by water but by fire, at the coming of the Lord. However scoffers may delude themselves with respect to the Saviour's Return, and although they may perceive no symptoms of its near approach, yet as surely as the threatenings upon the antediluvian world were executed in their destruction, as certainly will an ungodly and unbelieving world be overtaken by the storm of divine indignation, "when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel

tice, that "judgment" and "to judge" are not confined to the award of happiness or misery, but are frequently used in the sense of *government* and *to govern* during that dispensation. "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and *shall execute judgment* and justice in the earth." Jer. xxiii. 5. "And many nations shall come and say, Come and let us go up to the mountain of the Lord, and to the House of the God of Jacob; and He will teach us of His ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And *He shall judge* among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning-hooks." Micah iv. 2, 3. "And He shall not *judge* after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall He judge the poor, and reprove with equity for the meek of the earth." Is. xi. 3, 4. "Then *judgment* shall dwell in the wilderness . . . and my people shall dwell in a peaceable habitation." Is. xxxii. 16-18. "Hearken unto me, my people; and give ear unto me, O my nation; for a law shall proceed from me, and I will make my *judgment* to rest for a light of the people." Is. li. 4. So also when the Psalmist celebrates the "marvellous things" to be performed by the Lord when "He hath remembered his mercy and his truth toward the house of Israel," he calls on all the earth to "be joyful together before the Lord; for He cometh to *judge* the earth." Ps. xcvi. 1-9. This "judgment" or government is also given to the saints during the Millennium, which may therefore with perfect propriety be called "the day of *judgment*." "And I saw *thrones*," says the apostle John, "and they sat upon them, and *judgment* was given unto them." Rev. xx. 4. In this sense it is used in Scripture, when we are informed of those who *judged* Israel." And when that people demanded a *king*, their request was, "Make us a King to *judge* us." 1 Sam. viii. 4. In all of these instances it is obvious that the word *judgment* is used in the sense of *rule* or *government*. Peter's use of the expression, "day of *judgment*," may therefore be regarded as another instance of allusion to the Millennial Day.

of our Lord Jesus Christ." While men are deceiving themselves with appearances, and, in defiance of previous example, suppose that the promises and threatenings of God will not be fulfilled, they shall suddenly be overtaken by the storm of divine wrath. And as at the flood the heavens and the earth *perished*, by undergoing an important change, so are they now reserved for **ANOTHER CHANGE** in preparation for the residence of the Redeemer and for the comfort of men. But while the apostle reminds believers of these glorious predictions of the holy prophets, he also foretels that little attention or credit will be given to them. The mercy and long-suffering of God, that sinners may come to repentance, being imputed to his unwillingness or inability to accomplish these glorious promises, the world will be taken by surprise when the period of their fulfilment shall arrive. "The day of the Lord,"* says the apostle, "will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat: the earth also and the works that are therein shall be burnt up. Seeing, then, that all these things shall be *dissolved*, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we *according to his promise*, look for new heavens and a new earth wherein dwelleth righteousness." 2 Pet. iii. 10—13. It has been supposed that the apostle here predicts the utter destruction of the material world at the coming of Christ. But, strong as the language is, it does not warrant this opinion. The atmospheric heavens shall be *dissolved*, and their elements shall melt with fervent heat, yet the perishing of the earth in this instance by fire is put in contrast with the destruction effected by

* Allusion is frequently made in the New Testament to *the day of the Lord*. The Old Testament prophets have also many predictions concerning the various periods of this eventful "day." The following passages among others may be consulted. Is. ii. 12. xiii. 6, 9. xxxiv. 8. Jer. xlv. 10. Ezek. xxx. 2, 3. Joel i. 15. ii. 1. iii. 14. Obad. verses 15, 17. Zeph. i. 7, 14. ii. 2, 3. Zech. xiv. 1.

the waters of the flood. This, while it overwhelmed the guilty inhabitants and destroyed their works, still left the substance of the earth the same, although much marred by the disruption it occasioned. However great the changes thus made upon its surface, to this the effects of the flood were principally confined.

Still there is much difficulty—equally experienced by millenarian and antimillenarian commentators,—in giving a view of this passage consistent with itself and other Scriptures. The extent of the judgments and the nature of the dispensation predicted by the holy prophets, of which the apostle reminds them, deserve serious consideration; still, the “promise” of new heavens and a new earth, recorded by Isaiah, to which the apostle refers, is, as we have seen, to have its fulfilment at the Millennium,* when the Lord shall “create Jerusalem a rejoicing and her people a joy.” But were the difficulty even greater in human estimation than it is, faith can confidently trust for the fulfilment of God’s promise thus explicitly given. Jehovah sometimes manifests

* Dr. Hamilton’s confused ideas of the new heavens and new earth have been so ably exposed in the letter addressed to himself in “Defence of the Students of Prophecy,” as to render unnecessary any lengthened remarks. Still, we may remind him, that the term *new* is applied in the above prediction of Isaiah to the earth in its Millennial state. When, therefore, he asserts, (p. 278,) that the sacred writers “have told us, as distinctly as language can express it, that the future habitation of the redeemed is to be a *new*, that is, *another* heaven and another earth, with which the present earth and heaven have *no* connection, and of which they shall form *no* part,” he only affirms what he ought to prove. The Doctor believes in a coming Millennium, and even quotes part of the above passage from Isaiah to prove its nature. But has not the Lord, by the prophet, in it “told us, as distinctly as language can express it,” that then He will “create *new* heavens and a *new* earth?” And as the apostle expected these new heavens and earth of which he speaks, according to God’s “promise,” and as the only promise contained in the Old Testament Scriptures of new heavens and a new earth, is that by Isaiah, it must be to this that he alludes. Yet the Doctor himself will not maintain that this promise is to be fulfilled by the creation of “another heaven and *another* earth, with which the present earth and heaven have *no* connection, and of which they shall form *no* part.” Nor will he assert that “the heavens” which “were of old, and the earth standing out of the water, and in the water” before the flood, had no connection with, and formed no part of “the heavens and the earth which *are* *new*,” with which the apostle contrasts them.

His glory by putting the faith of his chosen people to the test, in their reception of his promises. To evidence his own power, and to try the faith of the children of Israel, on their leaving Egypt, the Lord caused Moses lead them off the proper route, and to encamp by the sea. In this situation, while entangled by the wilderness, and seeming to have no choice left, but either to perish in the yawning deep or await a no less certain destruction by the hand of their infuriated pursuers, they cried to Heaven for help. But the Lord said unto Moses, "Wherefore criest thou unto me? *Speak unto the children of Israel that they go forward.*" This was indeed a trial of their faith. Speak unto them that they go *forward*, while rolling billows seemed to threaten certain and immediate destruction! But, "*by faith*, they passed through the Red Sea as by dry land, which the Egyptians essaying to do were drowned." To the primitive disciples the injunction of our Saviour relative to their escape from Jerusalem must have appeared no less mysterious: "And when *ye shall see Jerusalem compassed with armies*, then know that the desolation thereof is nigh. *Then let them which are in Judea flee to the mountains, and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto, for these be the days of vengeance that all things which are written may be fulfilled.*" Luke xxi. 21, 22. To the disciples it must have appeared a singular advice, that they should make their escape *when* they saw Jerusalem *compassed with armies*, rather than at an earlier period. Without faith in the veracity and faithfulness of Him the display of whose omniscience they had often witnessed, and in whose wisdom and goodness they could fully confide, they might have questioned the meaning of the injunction, and refused to avail themselves of the promised deliverance. But the event not only justified the trust reposed, but afforded a glorious display of the Saviour's divinity. The unexpected, and as it appears unnecessary withdrawal of the Roman army, for a short time, afforded the disciples an opportunity of escaping to Pella. In like manner, the full import of the distinct

promise of new heavens and a new earth, as recorded by Isaiah, and referred to by Peter, we may not be able yet to perceive, but that they form a blessed preparative, for the Millennial glory, we cannot doubt. That this world will during that dispensation still be the abode of men in the flesh is expressly foretold. And although it will be a period of unprecedented holiness and happiness, neither sin nor death will be wholly excluded: "The child *shall die* an hundred years old, and *the sinner* being an hundred years shall be *accursed*."

SECTION XXIII.

THE NEW JERUSALEM.

Of the employments of the redeemed while reigning with Christ on earth, and of the nature of their intercourse with mortal men, the Scriptures afford us little information. Repeated allusions are, however, made to the place of their residence. Of this the apostle John was specially favoured with a glorious vision, the account of which is recorded Rev. xxi. xxii. As the new Jerusalem is to be on the new earth, and under the new heavens, that part of the vision which relates to it is introduced to the apostle by a view of these: "And I saw," says he, (Rev. xxi. 1.) "And I saw *a new heaven and a new earth*; for the first heaven and the first earth were passed away: and there was no more [symbolical] sea. And I John saw the holy city, New Jerusalem, *coming down from God out of heaven, prepared as a bride adorned for her husband*." This celestial city is designed as the residence of Christ and the redeemed, and comes down out of heaven, where it is previously "prepared" for this purpose. "And I heard," continues the apostle, "a great voice out of heaven, saying, *Behold the tabernacle of God is WITH MEN, and he will DWELL WITH THEM, and they shall be his people, and God himself shall be WITH them, and be their God*." ver. 3. This, we apprehend, is that Second city

seen in vision by Ezekiel, in the Holy Oblation offered to the Lord, in the new division of the Holy Land. He calls it "*the Most Holy place*," and more frequently "THE CITY." There are many coincidences in the account given of it by John with that given by Ezekiel. Of the names of its gates the prophet says, "And the gates of THE CITY shall be *after the names of the tribes of Israel*;" and he particularizes the respective situations of the different gates by name. (Ezek. xlviii. 31—34.) The New Jerusalem as seen by the apostle has also twelve gates, "and names written thereon, which are the *names of the twelve tribes* of the children of Israel." (Rev. xxi. 12.) The arrangement of these gates is also precisely the same with that given by Ezekiel: "on the east, 3 gates; on the north, 3 gates; on the south, 3 gates; and on the west, 3 gates." ver. 13. This City has an attendance enjoyed by no other; for "they that *serve* the City shall serve it out of all the tribes of Israel;" and a portion of the Holy Oblation is allotted for their maintenance. Ezek. xlviii. 18, 19. Of the New River, to which we formerly referred, (p. 99,) Ezekiel says, "upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed; it shall bring forth *new* fruit according to his *months*, because their waters they issued from the Sanctuary. And the fruit thereof shall be for meat, and the *leaf* thereof for *medicine*." Ezek. xlvii. 12. So John also narrates of the New Jerusalem, that "in the midst of the street of it, and on *either* side of the river was there the tree of life [not *one* tree, merely, since it grew on '*either* side of the river,' but trees of one *species*,] which bare twelve manner of fruits, and yielded her fruit *every month*; and the *leaves* of the tree were for the *healing* of the nations." Rev. xxii. 2. How striking is the coincidence!

That the apostle might have a full view of the wonderful City, there came unto him an angel who carried him away "in the Spirit, to a great and high mountain, and showed" him "that great city the holy Jerusalem descending out of heaven from God, having the glory of

God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates." ver. 10—12. A similar coincidence exists in their different accounts of the *measurements* of the City they severally describe. In all the works we have seen which treat on this point a great discrepancy is indeed supposed to exist between the statement of the prophet and that of the apostle. But this mistake has arisen from an oversight of the fact, that while the one states the *circumference*, the other informs us of the *square* measurement. Ezekiel says, "It was. *round about*, eighteen thousand measures" of the angel's reed, which was in length "six great cubits," of 22 inches each. Being a square, each "*side*" was "four thousand and five hundred measures" of the reed. Ezek. xlviii. 32. But John does not specify its *length* or *breadth*, but having mentioned that it is *square*, he gives the measurement accordingly; "And the City lieth *four-square*, and the length is as large as the breadth. And he [the angel] measured the City with the reed, *twelve thousand furlongs*. The length, and the breadth, and the height of it are equal." Rev. xxi. 16, 17. It was not the length, or breadth, or height, which the angel measured. These indeed he declares to be "equal;" but the "twelve thousand furlongs," instead of being the dimensions of *each or any of its sides*, as is commonly supposed, are the measurement of "the City"—"four square." We consider this, therefore, as neither the length nor the breadth, but as the measurement of the *area* of the City; and reckoning by the Jewish furlong of 266½ cubits, as stated by Maimonides, on extracting the *square* of the measurement of the circumference of THE CITY given by Ezekiel, we obtain a view by which the statements of the prophet and apostle are found to correspond very very nearly,—and which would probably correspond exactly if Maimonides's standard were perfectly accurate,—thus confirming their view of their identity. This glorious City shall be inhabited by the saints of God. "He that overcometh shall inherit these things, [*margin*.] and

I will be his God, and he shall be my son," ver. 7 ; and all are excluded from the City whose names are not written in the Lamb's book of life. To this Tabernacle, as distinct from the Sanctuary, Ezekiel appears to refer in a preceding chapter: "My servant **THE BELOVED** shall be their Prince for ever. Moreover, I will make a covenant of peace with them; (it shall be an everlasting covenant with them;) and will place them, and multiply them, and will set my *Sanctuary* in the midst of them evermore. *My Tabernacle* ALSO shall be with them; yea I will be their God and they shall be my people." Ezek. xxxvii. 25—27. To this City the apostle Peter appears also to refer as the "inheritance" of the saints "*reserved* in heaven" till the period when it shall be revealed: "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to *an inheritance* incorruptible and undefiled, and that fadeth not away, (*reserved in heaven* for you who are kept by the power of God through faith unto salvation,) *ready to be revealed in the last time.*" 1 Pet. i. 4. And it is the promise of the Saviour to him that overcometh, "I will write upon him the name of my God, and *the name of the City of my God*, which is New Jerusalem, *which cometh down out of heaven* from my God." Rev. iii. 12. Of this City it is said, "and the nations of them that are saved, [from the destruction which shall overtake the ungodly at the coming of the Lord] shall walk in the light of it; and *the kings of the earth* do bring their glory and honour into it. . . . and they shall bring *the glory and honour of the nations* into it." Rev. xxi. 24—26.

"Behold the measure of the promise fill'd,
See Salem built, the labour of a God!
Bright as a sun the sacred city shines;
All kingdoms and all princes of the earth
Flock to that light; the glory of all lands
Flows into her; unbounded is her joy,
And endless her increase."

Cowper's Task.

Much confusion has resulted from applying to the in-

habitants of the new earth, the character of the citizens of the New Jerusalem which descends out of heaven unto it. The distinction is obvious. While, in the new earth, Isaiah predicts there shall be both sin and death, the apostle John declares the exclusion of both from the Holy City. From the account of the descent of the New Jerusalem being placed in John's vision after that of the final resurrection and general judgment, it has been supposed by some to be the place of blessedness *after* the Millennium. But the order of insertion is of itself no criterion of the order of time. The apostle gives, in succession, different views; and when he has carried forward his narrative of one class of events he returns to take up another; or to explain particular parts which would have occupied too much space in the narrative itself. The whole book is constructed on this principle; and thus, (as respects the order of chapters,) long after the announcement of the kingdoms of this world having become the kingdom of our Lord and of his Christ, we have again brought before us the existence and success of Antichrist. But, in all such cases, keys are given for the elucidation of the prophecy, and for determining the relative periods of the several parts. In the case before us, the New Jerusalem descends to the *new earth*, and this is connected with the Millennium by the prediction of the prophet Isaiah. Its relation to time and the things of time is farther evident from the fact, that "the kings of the earth do bring their glory and honour into it;" it must therefore be *upon the earth* that they may have access into it, and have a reference to this world while the relation subsists between kings and their subjects.*

* Mr. Mason, in his volume on the Gentiles' Fulness, etc. (p. 169 and 188,) applies this vision of the New Jerusalem to "the blessedness of the righteous" after the resurrection, "the heavenly glory and blessedness of the saints." But we observe with pleasure, that, since the publication of that work, he has obtained more correct views on this subject. In a more recent publication, (Sermon on the Seventh Vial,) on the words, "It is done," Rev. xxi. 6, he says, "standing as they do in connexion with God's work of making all things new, [they] must relate to the blessed alterations which He will establish on the earth, after the judgments predicted in the vials are finished" p. 424

Dr. Wardlaw also quotes the 3d verse as applicable to Millennial times, and gives it as one of the "passages of which the application is hardly questioned." p. 478.

SECTION XXIV.

FUTURE APOSTASY, GENERAL RESURRECTION, AND
FINAL JUDGMENT.

GLORIOUS and holy as the Millennial age will be, it is to be succeeded by a short space during which Satan, being loosed again from his confinement, once more shall succeed in seducing men from the allegiance they owe to their Divine King: "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city," the New Jerusalem we presume. Rev. xx. 7—9. We have already shown, that during the Millennium, the nations are required to go up to Jerusalem to worship the Lord. It has been supposed that neglect of this privilege and breach of the law may be the commencement of this defection and ultimate apostacy, which terminates in their utter overthrow in the impious attempt upon the camp of the saints and the beloved city. This opinion has been founded on what is said of the punishment of those who refuse to go up to worship at Jerusalem, and the pointed reference to Egypt by name; "And it shall be that whoso will not come up of all the families of the earth unto Jerusalem, to worship the King the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up and come not that have [ordinarily] no rain; there shall be the *plague* wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations, that come not up to keep the feast of tabernacles." Zech. xiv. 17—19. Besides the ordinary blessings or

Providence, the special communications of the Holy Spirit may be vouchsafed for compliance with the divine law, while they may be withheld from those nations which undervalue the privilege and neglect compliance with the injunction; and when Satan is again loosed from his prison, how soon may that Wicked Spirit succeed in stirring up men to the most impious enterprize! In this he will have a short lived triumph in the delusion of our race, whose holiness and happiness during the Millennium shall have increased the misery of his confinement. That he should succeed in seducing them from their allegiance to the Divine Redeemer and Glorious King, after such a display of His love and condescension, affords melancholy proof not only of the power of the Evil One, but also of the mighty malice by which he is actuated. But when we reflect on the guilt and audacity which first hurled him from glory, his subsequent hatred to God, and the enmity and cunning which have since characterized his dealings with our race, our wonder is diminished at the success of his designs in deluding guilty men and inducing them to act the infatuated part here ascribed unto them. The guilt of their apostacy is not greatly more atrocious than was that of the fall of holy Adam. It is not more mysterious than was the fall of holy angels. Nor will they have more reason to triumph in the result of their daringness. Whatever be its origin, and however it may be conducted, the attempt receives an immediate and signal punishment: "and fire came down from God out of heaven and devoured them, and the devil that deceived them was cast into the lake of fire and brimstone where the beast and the false prophet are, and shall be tormented day and night, for ever and ever."* Rev. xx 10.

* Mr. Mason, the Examiner in the Instructor, and Dr. Hamilton, all consider the fact of such an apostasy taking place a strong objection to the Doctrine of Christ's personal reign on earth. It is by the rejection of mysteries that some have set aside the most valuable doctrines of revelation. On this very ground many disbelieve both the existence and the agency of Satan altogether. But we trust that our authors have not so learned Christ as to deny any of His plainly revealed truths, however mysterious.

1 Cor. xv. 24—28. In what this delivering up of the kingdom consists, we pretend not to know. This is all the information God has seen meet to communicate on the subject, and while it is our duty to know what God has revealed, we must not presume to be wise above what is written. In whatever it consists, the believer's happiness can never be diminished. The love of Jehovah is eternal, and His saints are made heirs of God and joint heirs with Christ. But this kingdom is limited to the duration of mortality, and therefore to the present state, as Christ reigns only until he hath put *death* the last enemy under His feet, when He shall deliver up the kingdom. And the establishment of the kingdom being only "nigh at hand," as we have seen, when the indications of Christ's return are seen—its existence must be subsequent to His coming.

SECTION XXV.

THE SUBMISSION DUE TO REVEALED TRUTH, WITH REMARKS ON OBJECTIONS TO THESE DOCTRINES.

HAVING produced from the prophets so much evidence for Christ's premillennial advent and subsequent

tion as *for ever*. At Israel's restoration, "they shall dwell," saith the Lord, "in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they and their children, and their children's children, *for ever*, and my servant THE BELOVED shall be their Prince *for ever*." Ezek. xxxvii. 25. "And I will make her that halted a remnant, and her that was cast far off a strong nation. And the Lord shall reign over them in Mount Zion, from henceforth *even for ever*." Mic. vi. 7. "Thy people also shall be all righteous; they shall inherit the land *for ever*." Is. lx. 21. "Behold the days come, saith the Lord, that the city [Jerusalem] shall be built to the Lord, from the tower of Hananeel unto the gate of the corner . . . It shall not be plucked up nor thrown down any more *for ever*." Jer. xxxi. 38—40. "But the saints of the Most High shall take the kingdom, and possess the kingdom *for ever, even for ever and ever*." Dan. vii. 18. Yet no one will venture to deny that these passages, one and all, refer to the duration of that Millennial kingdom which John represents as continuing for 1000 years.

reign on earth—having shown the literal fulfilment of prophecies already accomplished—having adverted to the views of believers, sanctioned by Christ himself—having proved His return to be at the restoration of Israel; at the times of Refreshing and Restitution; and at the destruction of Antichrist,—and having shown these to be in perfect harmony with the various predictions concerning concomitant events,—it may now be asked if there be any room to doubt the great truth in which all these predictions centre—the return of Christ and His future residence on earth, personally to assume the reins of government? Or can it still be believed, that, with all these distinct prophecies before us, the Redeemer's only residence among men should be a pilgrimage of sorrow and suffering, and that,—instead of *reigning* in Jerusalem,—a few years of ignominy and pain should terminate His immediate relation to our earth? When thoroughly purified and rendered fit for the residence of the Son of God, shall it not rather be again honoured with the presence of Him who once in suffering trod its surface, and for whom it scarce afforded shelter,—when as King He shall reign in Zion, and receive the grateful homage of all the kings and princes of the earth?—and that his faithful followers, who, amidst the wickedness with which they were surrounded, have in all ages witnessed for His cause, shall then also be made partakers of His glorious reign, being made kings and priests to God, while harmony shall universally prevail among men?—that then, too, shall the Inferior Animals participate of the temporal blessings flowing from Emmanuel's blood, and the ferocity being removed by which many of them are now characterized, and by which they are rendered formidable to man and destructive of each other, they shall range in peacefulness together, and in happy subserviency to man their lord?—that then the earth itself which has so long withheld her fertility, yielding her fruits only by the sweat of man's brow, being redeemed from the bondage of corruption under which it groans, shall spontaneously yield those fruits which are necessary for food, or which contribute to the comfort of human life?

And surely, if we are among the number of those who have already received the "Holy Spirit of promise, which is *the earnest* of our inheritance until the redemption of the purchased possession," (Eph. i. 14,) and if we be rightly exercised, instead of being unwilling to receive this glorious Lord with all the attendant blessings, His coming ought to be an object of delightful contemplation, and every symptom of its near approach should be hailed with thanksgiving. So it was formerly viewed by His disciples and apostles, who "desired to see" this glorious "day of the Son of Man." To it their hopes were continually directed, and its coming and glory are made the great motive to duty by the inspired penmen, and is ever urged upon believers as the period when they shall obtain ample recompense for whatever wrongs they sustain—receive full consolation for any sufferings they are called to endure—and enjoy a high reward for all their services of love to the Redeemer. Although the Saviour's return was not to take place for so long a period after the apostolic age, yet the admonitions to the primitive churches are so couched as to convey instruction equally adapted for them and for us "on whom the ends of the world are come." A spirit of watchfulness and waiting was inculcated on them which ought equally to have characterized the Church in all subsequent ages. A salutary uncertainty was left as to the period of Christ's return; and even when the apostle Paul corrected the mistake of the Thessalonian Church when they expected His coming *instantly* to take place, he still left them in ignorance of the length of time which should previously elapse. Although he informed them that Antichrist must first be revealed, and that his destruction should be effected by the glorious appearance of Christ's coming, they could still form no idea of the duration of this wicked power. Prophetic dates were indeed given to the Church, but it was also predicted that they should not be understood till about the period of their accomplishment, "for the words are closed up and *sealed* till the time of the end." Dan. xii. 12. It is remarkable, however, that the nearer the Church arri-

ved to the time of the fulfilment of these predictions, the more completely did the hope and desire of His coming die away.* And it is also remarkable, that with the decay of the church's belief in this glorious doctrine, did her teachers cease to inculcate His coming as a motive to duty; till at length what the apostles evidently regarded as the most powerful persuasive to holiness, and the most consolatory doctrine to the suffering and bereaved, seemed to have wholly lost its efficacy, and was seldom referred to with this design,

* In the present day there are many who even apply the predictions of the coming of Christ and of the day of the Lord, to the time of death. This, Dr. Hamilton (p. 254,) endeavours to justify. Quoting 1 Thes. v. 1—4, and with it citing 2 Pet. iii. 4, 10, 12, (for what purpose we cannot perceive, unless he means also to apply the *passing away of the heavens* to the day of death!) he applies them to the decease of "every individual in that and in every succeeding age." The ground on which he takes this application may be made equally applicable to almost every passage predicting the glorious coming of Christ. The apostle says, "But YE, brethren, are not in darkness, that that day should overtake YOU as a thief;" and from the personal nature of this and other addresses, the Doctor infers that "the day of the Lord" is the day of death. But before adopting such a principle of interpretation, let us observe the consequences of its application. The great apostle of the Gentiles, addressing the church at Corinth concerning the observance of the Lord's Supper, reminds them that Jesus said unto His disciples, "This do YE as oft as YE drink it, in remembrance of me. For as often as YE eat this bread, and drink this cup, YE do show the Lord's death TILL HE COME." 1 Cor. xi. 25, 26. From this would Dr. H. infer that any of the *twelve*, or any individual of the Corinthian church living when the apostle wrote, and whom he immediately addressed, should continue to show forth the Saviour's death until His Return? Or would he deny that the "YE" applied to the church in all ages "till He come?" Again, was it not the literal advent of Christ to which the same apostle referred when he blessed the Lord that the believing Thessalonians had "turned to God from idols to serve the living and true God, and to wait for his Son FROM HEAVEN"? 1 Thess. i. 9, 10. And, to refer to the passage cited by the Doctor, is it not the day of the literal coming of Christ of which the apostle Peter speaks, when he exhorts those to whom he wrote to be "LOOKING FOR, and HASTING UNTO the Coming of the day of God, wherein the heavens being on fire shall be dissolved"? 2 Pet. iii. 12. So Paul, again speaking of the resurrection and glorification of the saints at Christ's coming, says, "The dead in Christ shall rise first, then WE which are alive and remain shall be caught up together with them in the clouds." 1 Thess. iv. 17, and 1 Cor. xv. 51, 52. Is there any passage which speaks of the coming of Christ that contains a more direct or personal address than these? Yet, they evidently refer to the Saviour's Personal Return.

—the hopes of believers in such cases, being directed to the day of their death.

The cause of this departure from apostolic example may, perhaps, on examination, be found in the distance at which systematic theology has latterly placed the Coming of the Lord. The apostles uniformly urged it upon the Church as an event so sudden and unexpected, that believers were not allowed to lose sight of it as an event which might possibly be realized in their own day. Thus, when the apostle would remove the premature apprehensions of the church at Thessalonica he does not say, *they had no reason for perturbation*, as many centuries must elapse before the coming of Christ. He beseeches *them*, (2 Thess. ii. 2,) that *they* “be not soon shaken in mind or be troubled.” But by placing His coming after the Millennium, we render it certain to every one that he must long before have been gathered to his fathers—since 1000 years must assuredly intervene.

It is a common objection to the doctrine of Christ's personal reign on earth that it is *unnecessary*, since He can as easily accomplish all His purposes while in heaven. Far be it from us to say a single word to detract from the omnipotence of Jesus. But our present inquiry is not what He *could* have done, but what he designs to do. The only means by which a knowledge of this can be obtained is by an examination of the revelation of His will. This we have shown has left no room for speculation on the necessity or expediency of His presence. His word is explicit, and we are not at liberty to doubt the wisdom of His purposes. It is true, that, in the Scriptures of truth, there are many things perplexing and astounding to human reason. The finite mind can ill comprehend the deep things of God. It is but little of His ways that we can know. But the doctrine maintained is perfectly comprehensible, as well as glorifying to the Saviour. The objection of Christ's personal reign being unnecessary, can therefore have no weight against an appeal to the law and to the testimony. Our being unable to see *the necessity* for any doctrine, or even its being in opposition to our ideas of

the nature and fitness of things, cannot be urged against what God has revealed. The very character of true faith is to believe. Nothing could have been more opposed to carnal reason than the command given to Abraham while he dwelt at Beersheba, to go up to a certain mount in the land of Moriah, and there to offer up Isaac for a burnt-offering. Isaac was Abraham's son, his only and beloved son, and the heir of promise. The father might therefore have reasoned against such a command not merely as unnecessary but as unnatural, and altogether incompatible with the fulfilment of the promise of God, that in Isaac should his seed be called. But Abraham "accounting that God was able to raise him up even from the dead," conferred not with flesh and blood, but "stretched forth his hand and took the knife to slay his son." For this, he received the honourable appellation of "the Father of the faithful." But if faith thus obey God's command, even when against reason, is there no ground to question the genuineness of that which would set itself against the plainest testimony, because we perceive not the *necessity* of what God has promised?

But not only is this doctrine opposed as unnecessary it is also decried as *degrading*.* This objection can have little weight when brought to bear against *the reign* of Him whose love for our fallen race brought Him from the mansions of heavenly bliss under very different circumstances, being subjected to the insults of men, and under the hiding of His Father's countenance; "who being in the form of God thought it not robbery to be equal with God, but made Himself of no reputation, and

* It is not a little surprising, that, in the very page in which Mr. Mason reprobates this doctrine as one that would bring Christ "from His glory above to an *ignominious* dwelling among men," he confesses of the Old Testament predictions and promises that "many expressions are found in them *so sublime and glorious*, as constrain us to apply them in their highest sense to the heavenly state." (*Gentiles' Fulness*, p. 195.) But, instead of thus misapplying the predictions concerning the Millennium, we ought rather to be constrained to believe that they truly refer to a period when the tabernacle of God shall dwell with men, and "when the Lord shall reign in Mount Zion and in Jerusalem, and before His ancients gloriously."

took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man. He humbled Himself, and became obedient unto death, even the death of the cross. *Wherefore*, God also hath highly exalted Him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things *in heaven*, and things *in earth*, and things under the earth." "But now we see *not yet* all things put under Him." Phil. ii. 6—10. Heb. ii. 8. His sufferings were endured only for the glory that should follow—an increase of which would result from His personal reign on earth. It is generally esteemed an enhancement of the honour to which an individual attains, that he is honoured in the very place where formerly he was despised. To this principle of our nature the Scriptures make frequent appeal. Speaking of the exaltation of Israel, the Lord says, "I will get them praise and fame in every land *where they were put to shame*." Zeph. iii. 19. "And it shall come to pass that in *the place where* it was said unto them, *Ye are not my people, there* it shall be said unto them, *Ye are the sons of the living God*." Hos. i. 10. If this be an honour to God's ancient people, may it not be also considered a greater degree of exaltation to the Saviour that the scene of his sufferings should be that of His triumph?—that the same earth should behold the exaltation of Him of whose living agonies and accursed death it is said in figure to have been an unwilling witness? Is there any degradation in His having exchanged the crown of thorns for one of glory?—that instead of the reed of insult He should there wield the sceptre of universal sovereignty?—and that where He was hailed King, in derision, He should be acknowledged the sole and rightful Lord? To this very honour there seems a special reference in the following passage: "Behold my servant shall deal prudently, He shall be exalted and be extolled, and be very high. *As many were astonished at thee*, (his visage was so marred more than any man, and his form more than the sons of men,) SO shall he sprinkle many nations; *the kings shall shut their mouths at him*." Is. lii. 13—15.

There is another beautiful allusion by the same prophet to the relation between his humiliation and exaltation : " By His knowledge shall my righteous servant justify many, for he shall *bear their iniquities*, THEREFORE will I divide Him *a portion with the great* and he shall *divide the spoil with the strong*, BECAUSE He hath *poured out His soul unto death*." Is. liii. 11, 12. Instead, therefore, of being degrading, the doctrine of Christ's triumph being enjoyed where His sufferings were endured, is not only clearly revealed, but is in full accordance with the dictates of reason, as enhancing his glory.

Some who are willing to admit the strength of scriptural evidence produced, may, however, be ready to suppose the Coming of Christ and the commencement of the Millennium still at a great distance, as few of the nations of the earth have yet been converted, and past experience does not warrant the hope of the Gospel's being speedily received by them. Were there any promise that it should be universally accepted before the coming of the Lord, human probability must have given place to the assurance of faith—the power and the faithfulness of God being received as sufficient pledge for the certainty of the fulfilment of His promise. It would indeed have been a pleasing prospect for Christian philanthropy, that so glorious a transformation should be so soon effected by the mild persuasive of the love of Christ. And we are bound to thank God for what success He has been pleased to bestow on Missionary operations,—the present extent and anticipated increase of which must afford the purest delight to all rightly exercised Christians. They rejoice in their success for the glory of God and the salvation of souls, feeling themselves under the highest obligations to promote their interests. But there is reason to fear that in our ardour for the work too sanguine expectations have been entertained of the result. The Millennium, it is supposed by many, will be the gracious result of the mere preaching of the gospel, and the present aspect of the world has rendered some doubtful if the commencement of that happy era can be near at hand.

But the Scriptures do not represent the nations as having generally received the gospel at the period of Christ's return, nor is this the expectation of those who are now "looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." Titus ii. 13. "And this *gospel* of The Kingdom," our Lord himself said, as we have already noticed, "*shall be PREACHED* in all the world, *for a witness* unto all nations, and THEN shall the end come" —the end of the age, when Christ shall be seen coming in the clouds of heaven. Matt. xxiv. 3, 14. This work of *preaching* the gospel, or good news, of the coming kingdom, is in progress, and when its invitations shall have been addressed to all nations the kingdom itself shall be established. From most countries, to the praise of divine grace, a few have been already gathered to the blessed Redeemer. Some have, however, resisted every attempt to make known its salutary doctrines among them, or to introduce this gracious witness. But the Spirit will not always strive with men, and those who despise or neglect the proffered mercy shall endure the weight of divine wrath. When the Jews had filled up the measure of their iniquity by the crucifixion of the Lord of glory, He sent and destroyed those wicked men and burnt up their city, and let out His spiritual vineyard to other husbandmen. The gospel was then intrusted to certain nations of the Gentiles, with the assurance that if they continued not in the goodness of God, they also should be cut off; (Rom. xi. 22,) for, "after a long time, the Lord of those servants cometh, and reckoneth with them." Matt. xxv. 19. Instead, however, of profiting by the warning of God and the fate of Israel, these nations have perverted His gospel, thus heaping up wrath unto themselves against the day of wrath. God, foreseeing their awful abuse and perversion of His grace, determined that they should be cut off; and in order that this warning might have due effect, He ordained that the gospel, which denounced their sin and foretold its punishment, should first be preached in all the world *for a witness* unto all nations. In the apocalyptic vision, therefore, imme-

diately before the downfall of mystic Babylon, the apostle saw an angel commissioned to preach unto all nations, calling them to "fear God and give glory to Him, for the hour of His judgments is come." Rev. xiv. 6, 7. And the redeemed who stand on the sea of glass "sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy, for all nations shall come and worship before thee, for thy judgments are made manifest." Rev. xv. 3, 4. Thus will the righteous indignation of God against transgressors be vindicated in the eyes of men. And while other nations are being put in possession of the gospel *as a witness*, those which have so long been entrusted with God's word and ordinances are fast ripening for judgment. Instead, then, of the present state of the world indicating the coming of the Lord to be at a great distance, Prophecy and the external aspects of the nations seem alike to intimate His near approach.*

* In repelling Objections urged against this doctrine, we feel imperatively called, warmly to recommend the Rev. Mr. Anderson's "Apology for Millennial Doctrine, in the Form in which it was Entertained by the Primitive Church." The First Part, (the whole hitherto published,) is almost entirely occupied with arguments for the "Removal of Unfavourable Prepossessions." These arguments, of themselves most cogent, are uniformly conducted with a power which no opposition can withstand, and often with an elegance rarely excelled. Although in every instance the objections of opponents are presented in all their force, they are never left till utterly demolished, on principles admitted by the objectors themselves.

But to those who can come fearlessly to the word of God for their views, and who are willing, without prejudice, to submit themselves to its authority, it affords us more pleasure to be able to state, that Part Second is now in the press, in which the Reverend Author advances to "The Fundamental and General Argument for the Approaching Reign of the Son of God, Manifested as the Son of David." Having had the pleasure of hearing from the pulpit the Discourses which are now about to be presented to the Church in a more enduring form, we are happy in having it in our power to state, that by the publication of this Second Part, the doctrine of Christ's Millennial Reign will be established on a broader basis than it has ever yet received, and which, if we mistake not, will exhibit the Millennarian Scheme with all the attractions of a beautiful symmetry it has not hitherto been known to possess.

There is one other objection, which, though generally regarded as bearing against the doctrine of Christ's premillennial advent, does in reality confirm it. If Christ's personal reign on earth were a Scriptural doctrine, it is supposed that it could not have remained unknown to the Church or untaught by her ministers. It is indeed surprising that it should have been so long generally overlooked, and still more so that it should ever have been utterly denied. But even this forms the subject of prophecy; by which we are prepared not merely for the indifference with which it is viewed, but also for the rejection of the Scriptural Evidence by which it is supported. Our Saviour, as has been already noticed, having predicted to the disciples His coming in glory after the great tribulation, spake several parables for their farther information. By one of these, the state of the Church with respect to the expectation of the Saviour's return is intimated: "THEN," or *at that time*, (of His coming,) said the omniscient Saviour, who well knew the change the opinions of his professing people would undergo concerning the time of his Return;—"Then shall the kingdom of heaven be likened unto ten virgins which took their lamps and went forth to meet the Bridegroom. And *five of them were wise*, and five were foolish. They that were foolish took their lamps and took no oil with them; but the wise took oil in their vessels with their lamps. *While the Bridegroom tarried, THEY ALL slumbered and slept.* And, at midnight, there was a cry made, *Behold the Bridegroom cometh; go ye out to meet Him.*" Mat. xxv. 1—6. The whole professing church, both real Christians and hypocrites, is thus represented as falling asleep, from Christ's unexpected delay, and as being roused from their lethargy just at the annunciation of His return. How strikingly does this parable characterize the Christian Church! Before the close of the third century, many had lost that wakefulness by which the apostolic age was distinguished. Afterwards the church generally was lulled into repose, (although from time to time a few have been found in all ages faithfully declaring these sublime truths,) until in later times

this lighter slumber had settled into deep unbroken sleep. The Saviour represents the church as being in this state till immediately before His coming, being awakened from it only by the announcement of His return. Instead, therefore, of the present indifference and disbelief manifested by the church being evidence against the truth of these doctrines, that circumstance, taken in connexion with their recent partial revival, is in itself a proof of the time being near at hand. In the parable, the virgins continued asleep until the time of the Bridegroom's approach. The cry, Behold *He cometh*, was made *at midnight*, and therefore very near the morning. As in the church this cry has already arisen, His coming must be near, even at the door.*

It is on this account the more necessary that those already aroused should endeavour to awaken others, that they may be found ready to receive Him. Especially does it become such of "the ministers of Christ and stewards of the *mysteries of God*," (1 Cor. iv. 1,) as have been brought to a knowledge of this glorious doctrine to be found exerting themselves in making it known. It has too long been excluded from the Christian's creed; nor will the furtherance of God's designs, arising from our disbelief, vindicate the Church in this important omission. It can be little satisfaction to the believer to know, that his listlessness with respect to the period of his Lord's return has more effectually lulled the world into security, and that thus more obviously "*as a snare shall it come on all them that dwell on the face of the whole earth.*" Luke xxi. 35. "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace

* As are the predictions of Christ's coming, so is this parable, also, often applied to the time of each individual's death. But the figure is one of a collective character, representing the state of the whole church at a particular time. Independently, indeed, of our Lord's direct application of it to the time of His return in the clouds of heaven—for it is, "*then the kingdom of heaven shall be likened unto ten virgins*"—it is not even true of all the members of the church, the *wise* as well as the foolish, that before death they have fallen asleep with regard to that event, even the wise being only awakened by its solemnity when eternity is opening to view.

and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape." 1 Thes. v, 2, 3. But are there none, even among the disciples of Jesus, who have in these last times joined themselves with the scoffers, who unbelievably ask, "Where is the promise of his coming?" 2 Pet. iii. 3, 4. Many and precious are the promises given to the saints who shall be found waiting and looking for the Lord from heaven. but the professing church of the present day has assumed a very different attitude. The multiplicity of proof, direct and indirect, of the nearness of His return is generally disregarded, while ignorance and enthusiasm are charged on those by whom it is received. The unbeliever's proverb has not indeed been confined to the land of the literal Israel: "The days are prolonged, and every vision faileth. Tell them therefore, Thus saith the Lord God, I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision." Ezek. xii. 22, 23. How clearly did the omniscience of Jesus foresee the state of the Church before His coming! and how distinctly did he predict it as being "then," or *at that time*, likened unto ten virgins who had fallen asleep "while the Bridegroom tarried!" And the belief having once obtained that a thousand years had certainly to elapse before the coming of Christ, how few have fully examined the divine record for the authority on which this opinion is supposed to rest! Surely we will not be regarded as unreasonable, if, before submitting our faith to such an opinion, we require the evidence of its divine original. It adds not a little to confirm the truth of these doctrines, that those who oppose them generally satisfy themselves with empty declamation, inveighing against what they have not considered, and disregarding the proof they cannot refute. Those who esteem the authority of God's word as paramount, will require objections more weighty than the unsupported charges with which these doctrines have yet been assailed; and, distinguishing between Scriptural proof and futile attempts to set its

evidence aside, they will be little moved by the profusion of odious names which are so easily applied, and which have, in this case been so liberally bestowed. But, notwithstanding of the general indifference manifested, and the violent opposition some have made unto them, as these doctrines become more fully known, they are also more generally received. The prepossessions of men have been made to yield to the power of divine truth. On the continents both of Europe and America, the doctrine of Christ's Speedy Personal Return has made considerable progress.* In England,

* A distinguished clergyman from the city of New York, when on a visit to this country a few months ago, expressed his surprise at finding this doctrine so extensively advocated among us. He had supposed its propagation more particularly confined to the United States of America, where, he stated, it "has gone the length and breadth of the land." And the Edinburgh Christian Instructor for June, (1830,) contains the translation of a speech delivered in the palace of Gottorf, by his Serene Highness, Charles, Landgrave of Hesse, in 1829, at the Annual Meeting of the Sleswick and Holstein Bible Society, which is almost wholly occupied with a statement of his views of the Redeemer's Speedy Personal Return. The prince is father-in-law to the present king of Denmark, and is described as "a very old and a very worthy man," and apparently "imbued with deep religious feelings." In his expectation of the Second Advent of Christ, the translator considers him as "very sincere, talking of it as at once certain and near; and regretting in the most pathetic manner that the natural term of life must prevent him from witnessing it." It will be gratifying to friends to perceive from the following passages how accurate are his views, and how similar are the arguments advanced, to those urged among ourselves. "Can we repress our astonishment," he asks, "when we look at the past time so utterly irreligious—in which the Bible especially, as the only true foundation of the Christian religion, was derided, ridiculed, and almost entirely rejected; and at the excellent use now made of the divine book, to scatter the light of the gospel over the whole earth? Can we fail to perceive in it the wise direction of Providence? Does not the thought enter your minds? Is not his Second Coming, spoken of by our Lord to his disciples, now near, since the appointed sign by him has appeared!"

"Mat. xxiv. 3. His disciples asked him, *What will be the sign of thy coming, and of the end of the world?* And Jesus answered and said unto them, (verse 14,) *And the gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come.*"

"The disciples considered the coming of our Lord as the end of this world and the commencement of a new, in which, seated on twelve thrones, they should reign over the twelve tribes of Israel. In Rev. xx. 4. an account is also given of these thrones and of the first resurrection of those who had lost their lives for the witness of a

it is now taught from greatly more than an hundred pulpits, and advocated from the press by perhaps half that number of authors. "The Morning Watch," a Journal published in London, and commenced expressly for the propagation of these truths, is extensively circulated; and the "Jewish Expositor" maintains the same views—if with less decision, with less asperity also. Ireland likewise has largely received them;—indeed we have just this moment (Dec. 17th, 1830.) received information that "there can scarcely be less than *one hundred* clergymen of the Irish Establishment preaching the doctrine regularly." That island has also furnished several able authors in its support: and, in Dublin, another periodical, confined almost exclusively to the elucidation of Prophecy, is the faithful "herald" of our Lord's Return.*

Christ, and these, adds St. John, 'lived and reigned with Christ a thousand years.' From this has been taken the idea of a Millennium. But in the 5th verse mention is made of a second resurrection of the dead. The world also will continue and not come to an end. In the 8th verse is the account of Gog and Magog. According to the Asiatic researches, the Tartars claim Magog, the second son of Japhet, the son of Noah, as their progenitor. From the same source spring also the Turks, at least in part, and it appears likewise that these people, occupying at present no small part of the Antichristian kingdom, after the perpetration of great enormities, are about to fall of themselves.

"When our Lord speaks of his kingdom, in Luke xxii. 30, he mentions distinctly that his disciples should there eat and drink at his table, and sitting on twelve thrones should reign over the twelve tribes of Israel. It is also the account of a worldly kingdom, with which many other passages agree."

* We feel peculiar pleasure in recommending the Dublin "Christian Herald," to the attention and patronage of our Millenarian friends. Conducted with great ability and with Christian temper, and communicating in a popular form much information on the questions discussed, it is admirably adapted for general circulation among those whose situation in life precludes their access to more expensive works, or whose education unfits them for comprehending arguments presented in a more abstruse form. At a time when so many of the most eminent Christian authors, in fixing the price of their works, give little heed to the spirit of that peculiar characteristic of their Master's ministry—"to the poor the gospel is preached"—it will not be considered unimportant to add, that the work, which is published monthly, is sold cheap. Although now enlarged, the price is only sixpence. It is published by R. M. Tims, Grafton-street, Dublin; and James Nisbet, Berners-street, London; and we hope that enterprising booksellers in this country may find it their interest largely to introduce it here, where such a work is still a desideratum.

In Scotland, however, an appalling stillness prevails. From some of her watch-towers the note of alarm has indeed been heard, in solemn warning of approaching judgments; but how few of the ministers of Jesus have yet lifted up their voice to proclaim their Master's speedy coming, or to call for thankfulness on account of it! When formerly Christ tabernacled on earth, we are told, (Mark xii. 37,) that "the *common people* heard him *gladly*, while the Scribes and Pharisees were his implacable foes. Yet these were most familiar with the Scriptures, and were also faithful in their injunctions with regard to legal observances: "All, therefore, whatsoever they bid you observe," said the Saviour, (Matt. xiii. 3,) "that observe and do." They also knew the time when, and could tell the place where, the Messiah should be born, yet with awful infatuation did they reject, and persecute to the death, the Lord of glory, entailing ruin upon themselves and upon those who trusted in their false interpretations.*

* Since the publication of former editions, the Millenarian cause has indeed received large accessions, both in England and Scotland, from all denominations. Neither the ribalry and ridicule of the profane, nor—what, to a mind rightly exercised, is more painful by far—the indifference and disbelief of the church itself, have prevented the acknowledgment of these truths; and, did the strength of our cause depend in any degree on the opinions of men, the names of not a few might be exhibited, of long-acknowledged and distinguished talent, who have enrolled themselves under the Millenarian banner. The expression of regret in the text has, however, been left unaltered, as the number of those by whom these doctrines are taught from the pulpit in Scotland is still comparatively "few." We rejoice however that the fierce opposition with which they were even recently met, by men whose ill-regulated zeal allowed them little time for close examination or cool reflection, now begins to subside. A large proportion of our ministers, awed into silence if not convinced in their hearts, already shrink from all regular discussion of the subject; and, except from the anonymous revilers in periodical publications, opposition seldom rises higher than a feeble attempt at argumentation on some clause disconnected from its context, or an occasional unsupported sneer directed against brethren more faithful by far in the discharge of their trust, and haply more candid in the acknowledgment of their convictions. It is also cause for gratitude, that if the number be yet small who faithfully proclaim these truths, God has endowed some of his servants here, as well as in England, with an ardour for his work which has only been inflamed by opposition. Instances of this godly zeal might be adduced, displayed by individuals all over the country: but, besides a sense of

But neither the silence nor the opposition of any of the ministers of Christ should prevent Christians from making a proper improvement of the exemplary punishment inflicted on the Jews, by examining for themselves the scriptures of truth, and watching with care against that spirit of unbelief which will assuredly involve many in a catastrophe still more awful. Not a few who now wonder at the blindness with which the Jews were visited, and the infatuation they displayed in overlooking evidence so full, so various, and so unambiguous, are themselves wilfully shutting their eyes against the clearest light. While we lament that darkness which so beclouded the moral vision of God's ancient people, and prevented their perceiving the promised Messiah in the meek and lowly Jesus; and while we reprobate their criminality in His rejection and accursed death, it becomes us to enquire whether there may not be the tendency to a similar spirit in our unwillingness to believe the predictions of his future glory. Guilt may perhaps be as really contracted by having our attention so completely engrossed by the sufferings and death of Christ, that we disregard or discredit the testimony of God by his prophets concerning the Redeemer's glorious reign, as in being so dazzled by its splendour as not to perceive the necessity of His

gratitude for numerous obligations public and private, the place of eminence he occupies demands from me more than an allusion to the Rev. W. Anderson of Glasgow. From the pulpit and the press, this reverend gentleman has, with fidelity and power, laboured to awaken attention to the Coming Kingdom of Christ, in that great and populous city. Statedly, from month to month, and occasionally also at other times, with much success did he long lift up his warning voice unaided and alone, in testimony to his Lord's Return in Glory, while assailed by the obloquy of the worthless, and suffering from the misrepresentations of his brethren; and, although no longer called in this advocacy to occupy that place of honourable singularity, his efforts are in no degree relaxed by his now enjoying the co-operation of a brother in the ministry, belonging to another section of the Church. When all the slumbering virgins shall have at length bestirred themselves, (and from the Saviour's parable we dare not doubt they will do so,) it will be matter of gratitude to God, and remain a pleasing reflection to himself, that, amid much opposition, he was by his steadfastness made the honoured instrument of awakening many from their lethargy, when others would have lulled them into deeper repose.

death for the redemption of a lost and guilty world, and the glorious display which was thus made of the divine perfections. If Jewish infidelity, with respect to the humiliation of Christ, has been visited by a punishment so severe, Christians would do well to consider whether there be not an approximation to Jewish glosses in our usual explanations, (if such they can be called,) of predictions concerning the glory that should follow. May not we be as guilty as the Jews, who rejected Him who came to redeem them from the power and consequences of sin, should we be found among those who say in their hearts, "We will not have this Man to reign over us," in the manner and at the time He has been pleased to appoint? "Be not high minded, but fear, for if God spared not the natural branches, take heed lest He also spare not thee." Romans xi. 21. Israel is not finally cast off by God. A remnant is still preserved, to whom His grace shall be manifested, and by whom His power is yet to be signally displayed. But the day of their restoration will be one of awful destruction to their enemies—the enemies of God, and the enemies of men.

SECTION XXVI.

DESTRUCTION OF ANTICHRISTIAN NATIONS.

CONTEMPLATING the period when Judah, now dispersed into every land, by all oppressed, shall be visited by the day-spring from on high; and when Israel, long left to wander in the vain imaginations of their own hearts, outcast from the favour of God and concealed from the observation of men, shall be cleansed from their iniquity and brought into the land of their fathers, which is promised them for an everlasting possession,—anticipating with delight the glories of that blissful day, the Christian will exclaim with the Psalmist, "Oh! that the Salvation of Israel were come out of Zion! When the Lord brings back the captivity of His people, Jacob

shall rejoice and Israel shall be glad." Ps. xiv. 7. But, before this glorious consummation, that people have much to do and much to endure. At the time when Michael the prince shall stand up for the children of Daniel's people, "there shall be a time of trouble such as never was since there was a nation even to that same time;" (Dan. xii. 1.) "For then shall be great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should *no flesh* be saved; but, for the elect's sake, those days shall be shortened." Matt. xxiv. 21, 22. While men delude themselves with the idea of a peaceful introduction to the Millennium, the Scriptures represent it as being immediately preceded by one of the most awful catastrophes with which the earth has yet been visited. "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of Man be." Matt. xxiv. 38, 39. "Likewise, also, as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all; even thus shall it be in the day when the Son of Man is revealed." Luke xvii. 28—30. This period of tribulation, on which we seem now to have just entered, is therefore to be of universal extent. But the specifications are much more minute of the sufferings to be endured by Israel after returning to their own land, while yet in an unregenerate state, and the instrumentality by which the Lord's wrath will be effected,—instrumentality to be afterwards visited with divine retribution for their sins. Therefore thus saith the Lord, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess; a day of clouds and of thick darkness, as the morning spread upon the mountains; a great people

and a strong; there hath not been ever the like, neither shall be any more after it even to the years of many generations... Before their face the people shall be much pained; all faces shall gather blackness... The earth shall quake before them; the heavens shall tremble; the sun and the moon shall be dark, and the stars shall withdraw their shining; and *the Lord shall utter His voice before his army*; for His camp is very great; for He is strong that executeth His word; for the day of the Lord is great and very terrible, and who can abide it? Joel ii. 1—11. "*The Great Day of the Lord is near*, it is near and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry there bitterly; that day is a day of wrath and day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities and against the high towers. And I will bring distress upon men that they shall walk like blind men, because they have sinned against the Lord; and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of His jealousy; for He shall make even a speedy riddance of all them that dwell in the land." Zeph. i. 14—18. "The Lord shall go forth as a mighty man, He shall stir up jealousy like a man of war; He shall cry, yea, roar; He shall prevail against His enemies... I will destroy and devour at once," Is. xlii. 13, 14. To the penitent among the children of Israel, He saith, "Hear the word of the Lord, ye that tremble at His word; your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified; *but He shall appear to your joy and they shall be ashamed.* A voice of noise from the city, a voice from the Temple, *a voice of the Lord* that rendereth recompense to His enemies... And the hand of the Lord shall be known toward His servants, and His indignation toward His enemies. *For behold! THE LORD WILL COME with fire*, and with His chariots like a whirlwind,

to render His anger with fury, and His rebuke with flames of fire. For by fire and by His sword will the Lord plead *with all flesh*; and the slain of the Lord shall be many." Is. lxvi. 5—16. To this last prediction, the apostle Paul evidently alludes, when, addressing the church at Thessalonica, he says of the coming of Christ, "It is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest with us, when *the Lord Jesus shall be revealed from heaven*, with His mighty angels, *in flaming fire*, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power, when He shall come to be glorified in His saints, and to be admired in all them that believe." 2 Thes. i. 6—10. Behold the Name of the Lord *cometh from far*, burning with His anger, and the burden thereof is heavy; His lips are full of indignation and His tongue as a devouring fire. . . . And the Lord *shall cause His glorious voice to be heard*, and shall show the lighting down of His arm with the indignation of His anger and with the flame of a devouring fire, with scattering and tempest and hailstones." Is. xxx. 27—30. "Therefore, wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation even all my fierce anger; *for all the earth shall be devoured with the fire of my jealousy*." Zeph. iii. 8. "For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall be stubble, and the day that cometh shall burn, them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. iv. 1. "And I will overthrow the throne of kingdoms; and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots and those that ride in them; and the horses and their riders shall come down every one by the sword of his brother." Hag. ii. 22. "For behold, in those days and in that time when I shall bring again

the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people, and for my heritage Israel, whom they have scattered among the nations, and parted my land. . . . Behold I will raise them out of the place whither ye have sold them, and will return your recompense upon your own head. . . . Proclaim ye this among the Gentiles; prepare war, wake up the mighty men, let all the men of war draw near, let them come up. Beat your plough-shares into swords, and your pruning hooks into spears; let the weak say, I am strong. Assemble yourselves and come, all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord. Let the heathen be awakened and come up to the valley of Jehoshaphat, for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of His people, and the strength of the children of Israel. Joel iii. 1—16. "God CAME *from* Teman, and the Holy One from Mount Paran. Selah. *His glory covered the heavens, and the earth was full of His praise.* And His brightness was as the light; He had horns [the symbol of authority and power] coming out of his hand; and there was *hiding of his power.* Before him went the pestilence, and burning coals went forth at his feet. He stood and measured the earth. He beheld and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow. . . . The sun and moon stood still in their habitation: at the light of thine arrows they went, and at the shining of thy glittering spear. *Thou didst march through the land in indignation, thou didst thrash the heathen in an-*

ger." Habak. iii. 8—12. "Come near ye nations to hear, and hearken ye people; let the earth hear and all that is therein; the world and all things that come forth of it. For the indignation of the Lord is upon all nations, and His fury upon all their armies: He hath utterly destroyed them, He hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down as the leaf falleth off from the vine, and as a falling fig from the fig-tree: for my sword shall be bathed in heaven. Behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the Lord is filled with blood; it is made fat with fatness and with the blood of lambs and goats, and with the fat of the kidneys of rams; for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. . . . For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion." Is. xxxiv. 1—8. "Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and He shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity. . . . *I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.* Therefore I will shake the heavens, and the earth shall remove out of her place in the wrath of the Lord of hosts, and in the day of His fierce anger." Is. xiii. 9—13. "*Behold the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. . . . The land shall be utterly emptied and utterly spoiled; for the Lord hath spoken this word.* The earth mourneth and fadeth away; the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under

the inhabitants thereof... Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and *few men left*. . . Fear and the pit and the snare are upon thee, O inhabitant of the earth. And it shall come to pass that he who fleeth from the noise of the fear shall fall into the pit, and he that cometh up out of the midst of the pit shall be taken in the snare: *for the windows from on high are open*, and the foundations of the earth do shake. The earth is *utterly broken down, the earth is clean dissolved*, the earth is moved exceedingly. The earth shall *reel* to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before His ancients gloriously." Is. xxiv. 1—23. "Now, therefore, be ye not mockers, lest your bands be made strong; for I have heard from the Lord God of hosts a *consumption* even determined upon the *whole earth*." Is. xxvii. 22.

In this work of tremendous destruction with which the Millennium is to be ushered in, Israel and Judah shall be made powerful instruments in the hand of the Lord; and their land appears to be the destined spot for the great and final overthrow. "When I have bent Judah for me," saith the Lord, "filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. And *the Lord shall be seen* over them, and His arrows shall go forth as the lightning, and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south; the Lord of hosts shall defend them." Zech. ix. 13, 14. "But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou

whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, thou art my servant; I have chosen thee and not cast thee away . . . Behold I will make thee a new sharp thrashing instrument having teeth; thou shalt thrash the mountains and beat them small, and shalt make the hills as chaff." Is. xli. 8, 9, 15. "And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them and devour them; and there shall not be any remaining of the house of Esau, for the Lord hath spoken it." Obad. ver. 18. "The portion of Jacob is not like them; for He is the Former of all things; and Israel is the rod of his inheritance; the Lord of hosts is His name. Thou art my battle-axe and weapons of war; for *with thee* will I break in pieces the nations; and *with thee* will I destroy kingdoms; and *with thee* will I break in pieces the horse and his rider; and *with thee* will I break in pieces the chariot and his rider; *with thee* also will I break in pieces man and woman; and *with thee* will I break in pieces old and young; and *with thee* will I break in pieces the young man and the maid; I will also break in pieces *with thee* the shepherd and his flock; and *with thee* will I break in pieces the husbandman and his yoke of oxen; and *with thee* will I break in pieces captains and rulers." Jer. li. 19-23. "Now also many nations are gathered against thee, [Zion;] that say, let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the Lord, neither understand they His counsel; for He shall gather them as the sheaves into the floor. Arise and thrash, O daughter of Zion; for I will make thine horn iron, and I will make thy hoofs brass; and thou shalt beat in pieces many people; and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth." Mic. iv. 11-13. "And *the remnant of Jacob* shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through, both treadeth down and teareth in pieces, and none can

deliver. *Thine* hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off. . . . And I will execute vengeance in anger, and fury upon the heathen, such as they have never heard." Micah v. 8, 9, 15. "Behold I will make Jerusalem a cup of trembling unto all the people around about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people; all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. In that day, saith the Lord, I will smite every horse with astonishment and his rider with madness; and I will smite every horse of the people with blindness. . . . In that day will I make *the governors of Judah* like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left; and Jerusalem shall be inhabited again in her own place, even in Jerusalem. . . . In that day shall the Lord defend the *inhabitants of Jerusalem*; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem." Zech. xii. 2—9. "Behold *the day of the Lord cometh*, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. . . . And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes; and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neigh-

bour. And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together gold and silver, and apparel in great abundance." Zech. xiv. 2, 3, 12, 13, 14. "And it shall come to pass at the same time, when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. . . . Surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, *and all the men that are on the face of the earth* shall SHAKE AT MY PRESENCE. And the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him *throughout all my mountains*, saith the Lord God; every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and *upon the many people* that are with him, an overflowing rain and great hailstones, fire and brimstone." Ezek. xxxviii. 18—22. "The nations shall see, and be confounded at all their might: they shall lay their hands upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth; *they shall be afraid of the Lord our God*, and shall fear because of thee." Mic. vii. 16, 17.

Let the unbeliever tremble when he reads the denunciations of God's wrath, speedily to be inflicted on guilty nations! The contemplation of such calamities being just about to overtake and overwhelm a secure though guilty world, is enough to melt the hardest heart into compassion. Truly "it is a fearful thing to fall into the hands of the living God." Heb. x. 31. Why will the wicked refuse to forsake his way and the unrighteous man his thoughts? It is still "the accepted time and day of salvation." Let him therefore "return to the Lord and He will have mercy upon him, and to our God, for He will abundantly pardon." Is. lv. 7. Oh why should he delay in applying to the blood of sprinkling until compelled in the bitterness of unavailing re-

morse to exclaim, "The harvest is past, the summer is ended, and we are not saved." Jer. viii. 20. Let him betake, then, to Him who alone shall be a covert from the storm and a hiding-place from the tempest.

Let Christians also attend to the injunction of the apostle, and "despise not prophesyings." 1 Thess. v. 20. But while they rejoice in the prospect of a speedy meeting, in glorified humanity, with their Lord and Saviour, ("for now is our salvation nearer than when we believed,") they ought to "rejoice with trembling." The state of the church demands their persevering prayers; the opposition made to truth by their friends and brethren in Christ may occasion deep sorrow; and the objects of impending judgments call for their commiseration. There is, too, in the dangers to which they are themselves exposed, ground of fear and humility. These are indeed perilous times in which our lot is cast. Seducing spirits are abroad, of whose wiles we ought to take heed. The present aspects of society are ominous. Infidelity and indifference to spiritual things is obtaining ground in the professing christian church. It is therefore of the utmost importance that we be on our guard against unbelief, "the sin which doth so easily beset us." Alas! for the present prevalence of a false liberality, which is ever willing to sacrifice Revelation at the shrine of Human Reason. We boast of this liberality, regarding it as an attainment; although in many cases it is only another name for licentiousness. Unbelief may be displayed in various forms, and still retain its essential character of opposition to the revealed will of God. We characterize the age as "enlightened," but is there displayed a greater relish or desire for the illuminations of the Holy Spirit? Intellectuality has usurped the seat of faith. The power of Christianity is little felt, and many of its precious truths are lightly prized. This nation has been eminently favoured with religious privileges; but what is the improvement we now make of them? Every characteristic of the last days as given by the apostle Paul, (1 Tim. iii. iv.) seems fully applicable to the present times. And the worst feature of our case is, the great

ignorance of our real character which prevails, and the indifference manifested to our state of danger. There is, on the part of some of the leading men in the management of our religious institutions, an anxiety displayed to conceal the Scripture predictions of premillennial judgments. But will this ward off a single blow, or lighten the wrath of divine indignation? Whether men will hear, or whether they will forbear, against these lands the vengeance of God is denounced, and will assuredly be executed. Britain forms one of the kingdoms symbolized by "the ten horns" of the fourth beast, or Roman empire, seen in the visions of Daniel, (vii. 7, 24.) This beast, including all these horns, is to be "slain, and his body destroyed, and *given to the burning flame.*" ver. 11. It forms one also of the ten toes of Nebuchadnezzar's great image, which was "*broken to pieces* together, and became like the chaff of the summer thrashing-floors; and *the wind carried them away*, that no place was found for them." Dan. ii. 35. "And in the days of these [ten] kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it *shall break in pieces and consume all these kingdoms*, and it shall stand for ever." ver. 44. When John, in apocalyptic vision, saw this beast carrying the Mother of Harlots, these ten kingdoms were shown unto him; "And the ten horns which thou sawest are ten kings which have received no kingdom as yet, [the Roman empire not having been then divided]. . . . These have one mind, and shall give their power and strength unto the beast. *These shall make war with the Lamb, and the Lamb shall overcome them.*" Rev. xvii. 7, 12—14. And again, he "saw the beast, and the kings of the earth and their armies, gathered together to make war against Him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him. . . . These both were cast alive *into a lake of fire burning with brimstone.*" Rev. xix. 19, 20. Thus is Britain included in the awful destruction which shall overtake the nations of the ungodly,

This, we apprehend, is also foretold by the prophet Jeremiah, in a prediction declaring the relative order of a series of God's desolating judgments, from before the time of the publication of the prophecy till the final destruction of Antichrist. This is represented under the figure of a wine-cup being presented by the prophet to the different nations in regular succession: "For thus saith the Lord God of Israel unto me, Take the wine-cup of *this fury* at my hand, and *cause all the nations to whom I send thee to drink it*. And they shall drink and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the Lord's hand, and made all the nations to drink unto whom the Lord had sent me; to wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, *to make them a desolation*, an astonishment, an hissing, and a curse; as it is this day: Pharaoh, king of Egypt, and his servants, and his princes, and all his people; and all the mingled people, and all the kings of the land of Uz; and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod; Edom, and Moab, and the children of Ammon; and all the kings of Tyrus, and all the kings of Zidon, and the kings of *the isles which are beyond the sea*; Dedan, and Tema, and Buz, and all that are in the utmost corners, [or, "All cut off into corners," *marg.*] and all the kings of Arabia, and all the kings of the mingled people that dwell in the desert, and all the kings of Zimri, and all the kings of Elam, [Persia,] and all the kings of the Medes, and all the kings of the north far and near, one with another, and *all the kingdoms of the world which are UPON THE FACE OF THE EARTH*; and the king of Sheshach shall drink *after them*. Therefore thou shalt say unto them, Thus saith the Lord of hosts, the God of Israel, Drink ye and be drunken, and spue, *and fall and rise no more*, because of the sword which I will send among you. And it shall be, if they shall refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts, *Ye shall certainly drink*. For lo! I begin to bring evil on [Jerusalem,] the city

which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished; for I will call for *a sword upon all the inhabitants of the earth*, saith the Lord of hosts. Therefore, prophecy thou against them all these words, and say unto them, *th; Lord shall roar from on high*, and utter His voice from his holy habitation; He shall mightily roar upon his habitation; He shall give a shout as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations; *He will plead with all flesh*, He will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold evil shall go forth *from nation to nation*, and a great whirlwind shall be raised up from the coasts of the earth. *And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth*: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground And the peaceable habitations are cut down, because of the fierce anger of the Lord. *He has FORSAKEN HIS COVERT as the lion*; for their land is desolate because of the fierceness of the oppressor, and because of His fierce anger. Jer. xxv. 15—38.

We do not quote these verses on account merely of the awfully general and alarming denunciations of divine wrath which they contain, but also to notice the minute specification and regular succession in which these denunciations are presented to us. In endeavouring to direct attention more particularly to them, we would desire to state our views with diffidence, and shall produce the evidence on which they are founded. The difficulties usually connected with endeavours to give an exposition of minute predictions before their fulfilment, are in this instance increased by various circumstances; while the novelty of the view about to be offered demands a full statement of the grounds on which the applications are made. But, with even a probability of the following interpretation being correct, the importance of such a prediction may be regarded as sufficient apology for the attempt. In it, then, it may

be observed, there appears a regular succession in the order in which the various nations specified are made to drink of this cup of divine fury. This may be inferred, not only from the order in which they stand, but from the circumstance of the same nations being made to drink twice, as in the case of Edom; under its own name in the 21st verse, and under that of Dedan, one of its provinces, in the 23d. There appears also, to be a repetition of judgments on Israel, under the veiled but significant names of Buz ("despised or plundered.") and Zimri ("my field or my vine,") ver. 23—25. The idea of *order* appears also to derive countenance from the prophet's beginning with Jerusalem and Judah, at a period antecedent to the giving of the prophecy, for the effects are noticed as having been already visible, "as it is this day." ver. 18. It is also implied in the close of the series, "And the king of Sheshach shall drink *after them*," ver. 24. This "Sheshach" appears to be no other than the mystic Babylon. There is only one other instance in the prophecies in which the name occurs; and, as if to point us to the meaning of this passage, it is in this connection: "How is *Sheshach* taken, and how is the praise of the whole earth surprised! How is *Babylon* become an astonishment among the nations!" Jer. li. 41. It is true, indeed, that these words seem to refer immediately to the ancient literal Babylon. But there are circumstances in the prediction which, while they appear inapplicable to the literal Babylon, correspond precisely with the prophecies of the apostle John concerning the mystic Babylon. Thus in the 25th verse of the 51st chapter, it is said, "Behold, I am against thee, O destroying mountain, saith the Lord, which destroyest all the earth; and I will stretch out mine hand upon thee, and roll thee down from the rocks, and *will make thee a burnt mountain.*" Of mystic Babylon, it is said in the Apocalypse, "And the second angel sounded, and as it were a *great mountain burning with fire was cast into the sea.*" Rev. viii. 8. Again, the Lord says of this Babylon, by the prophet, (ver. 45,) "*My people, go ye out of the midst of her, and deliver ye every man his soul*

from the fierce anger of the Lord:" And of the mystic Babylon, the apostle says, "And I heard another voice from heaven, saying, *Come out of her, my people*, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. xviii. 4. In the 7th verse, it is said by the prophet, that Babylon "hath been a golden cup in the Lord's hand that *made all the earth drunken*; the nations have drunken of her wine; therefore the nations are mad:" So of mystic Babylon, the apostle was told by the angel, that "the inhabitants of the earth *have been made drunk with the wine* of her fornication." Rev. xvii. 2. Of her destruction the prophet says, "Thus shall Babylon *sink*, and shall not rise from the evil that I will bring upon her Babylon is suddenly fallen and destroyed:" Jer. li. 64, 8. And the apostle says, "A mighty angel took up a stone like a great millstone, and *cast it into the sea*, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. Rev. xvii. 21. To these allusions others might be added, from which it may be inferred that the prophet predicts not merely the fate of the ancient Babylon, but also that of the mystic Babylon, thus identified by these descriptions from the Apocalypse.

We return, therefore, to the predictions before us of God's desolating judgments upon "all the kingdoms of the world which are upon the face of the earth," Jer. xxv. 26,) and observe, that as "the King of Sheshach [or Babylon] shall drink after them," it appears to refer not to Babylon of old, but to the mystic Babylon or Antichrist. The ancient city having been made a desolation *before* the nations previously specified, we cannot suppose that it is of it the prophet here speaks as drinking "*after* them." This opinion also derives countenance from the fact, that upon those nations standing first in the list, overwhelming judgments have been inflicted, so far as we can judge, in the precise order of arrangement in which their names occur.

The prophecy was given (ver. 1.) in the fourth year of Jehoiakim, and Jerusalem and Judah were made to drink first, (ver. 18.) in the year 606 before Christ, for

the Lord *began* by bringing evil on the city called by his name. It was not, however, till 18 years after, during the reign of Zedekiah, (588 before Christ,) that the city and the temple were burnt to the ground by Nebuchadnezzar. But the words, "as it is this day," may perhaps have been inserted when the prophecies were collected and arranged at a subsequent period, to note the commencement of the fulfilment of this series of predictions. The next, in point of order in the prophecy, are "Pharaoh king of Egypt, and his servants, and his princes, and all his people;" (ver. 19.) and 14 years after the destruction of Jerusalem, (574 before Christ,) the disasters of Pharaoh-hophra, or Apries, commenced. Two years after, Egypt was again invaded and subdued by Nebuchadnezzar, during a rebellion of the Egyptians. It next came under the Persian yoke, and after struggling 64 years to free themselves from it, Egypt was terribly ravished and reduced. Thirty years before Christ, it became a province of the Roman empire, and has ever since been in *subjection to various oppressors*.

It is not very obvious who are meant by "the mingled people" who come next in order, (ver. 20;) but if by "the land of Uz," which follows, we understand the country about Damascus, so called by the Hebrews, we shall still find the same correspondence between the order of this prediction of desolating judgments and the events recorded in history. Three hundred and thirty-seven years before Christ, Damascus having recovered from the effects of the pillage it suffered at the hand of Nebuchadnezzar, and being in a flourishing state, was betrayed to the troops of Alexander. Two hundred and sixty-eight years after, it was seized by the Romans. About the year of our Lord 229, Chosroes, king of Persia, took it from the Romans, by whom it was quickly retaken. In a few years after, it was taken by the Saracens, and has since been often a scene of ravage and of blood, and is at present in a state of wretchedness, which forms a sad contrast to its magnificent ruins.

The next, in the prophetic arrangement, are "all the

kings of the land of the Philistines and [its cities] Ashkelon and Azzah [Gaza,] and Ekron, and the remnant of Ashdod," now Ezdoud. ver. 20. The land of the Philistines borders on the west and south-west of Judea. It successfully resisted the children of Israel, being frequently victorious in the wars between them; and long after the commencement of the Christian era, it possessed a very numerous population and strongly fortified cities. It has, however, experienced a sad reverse, having drunk in its turn of the wine-cup of the fury of the Lord. Ashkelon was one of the proudest satrapies of the lords of the Philistines; now there is not an inhabitant within its walls; and the prophecy of Zechariah is fulfilled: The king shall perish from Gaza, and Ashkelon shall not be inhabited; although when the prophecy was uttered, both cities were in an equally flourishing condition. But the avenging purpose of Heaven was declared, and the vial of wrath has been poured out. Gaza is truly without a king. The lofty towers of Ashkelon lie scattered on the ground, and the ruins within its walls *do not shelter a human being*.

"Edom, and Moab, and the children of Ammon," are next made to drink of the cup of God's fury, (ver. 21,) and this seems also to correspond with the relative order recorded in history. The Edomites, or Idumeans, were both an opulent and a powerful people. During the decline of the kingdom of Judah, and for many years previous to its extinction, they encroached upon the territories of the Jews, and extended their dominion over the south-western part of Judea. Since the commencement of the Christian era, they had kings reigning at Petra, which was a place of great strength in the time of the Romans. Of the country of Moab and Ammon, even when first invaded by the Saraccns, Gibbon says, it "was enriched by the various benefits of trade, was covered with a line of forts, and possessed some strong and populous cities." But desolation has since completely overtaken them, and nothing is left but the remains of former prosperity. Moab has often been a field of contest between the Arabs and the Turks. The former have retained possession of it, but both have

contributed to its utter devastation as foretold by the prophet.

The denunciations of God's wrath having thus taken fearful effect upon these countries and cities, "to make them a desolation, an astonishment, an hissing, and a curse, as it is this day," we proceed to enquire, Who are to be understood by "all the kings of Tyrus," introduced (ver. 22) as drinking next of this cup of divine wrath? These we apprehend, include not merely the ancient city of Tyre with its dependencies, but also, under a concealed name, a powerful city of modern times. The prophets speak much concerning a Tyrus of which there is reason to think ancient Tyre was but a type, and with the character and description of which it did not in various particulars correspond. The wisdom of the Spirit of Prophecy has been displayed, in rendering predictions of a certain description more or less obvious, according as the agents to be employed in their fulfilment have more or less opportunity of knowing the parts to which they are assigned, or of being influenced by them. Cyrus the Persian, ignorant of the revealed will of God, and having no access unto it, was called *by name* to the overthrow of ancient Babylon, while the apostate Romish church, having the Scriptures in her hands, is denounced by both Old and New Testament prophets under the concealed name of *Babylon*. In predictions of judgments yet unfulfilled, Arabia, and other nations destitute of revelation, are named without covert, while a veil seems thrown over similar predictions respecting God's ancient people who have access to His word, and who respect its revelations. In like manner, had the name of Constantinople been mentioned expressly in Scripture Prophecy, as to be certainly destroyed at a particular time, it must have been known over Europe, whose whole political and commercial relations would thus have been prematurely affected. If, then, predictions of *such a nature* be at all given with respect to nations familiar with the Scriptures, we might expect some expedient to be adopted in order to prevent their being so obvious as to be acted upon, while yet marks should be

given sufficiently distinct to enable their being recognized. This, we apprehend, is just what has been done in those predictions to which we now call attention.

Commentators have generally supposed all the prophecies with respect to the fate of Tyrus as completely fulfilled in the ancient Tyre. But there are many circumstances which constrain us to consider this opinion as erroneous. Besides the fact of their utter failure in proving the correspondence of some of these predictions with the recorded history of either of the cities of that name, there are other predictions which are obviously at variance with it, but which seem applicable in all respects to Constantinople. In adverting to a few of these, we do not now stop to notice the predictions which are really applicable to the ancient Tyre, and which have indeed been fulfilled to the very letter. This circumstance, however, warrants the expectation that predictions yet unfulfilled, will have their accomplishment literally, and encourage us in the duty of endeavouring to ascertain to whom they refer.

The prophet Ezekiel is called to take up a lamentation, "and say unto Tyrus, O thou *that art situate at the entrance of the sea*, which art a merchant of the people for many isles. Thus saith the Lord God, O Tyrus, thou hast said, I am of perfect beauty. *Thy borders [or 'boundaries'] are in the midst of the seas,*" or "*between the seas.*" Ezek. xxvii. 2—4. Here are two circumstances, with respect to situation, which are equally applicable to Constantinople and equally inapplicable to ancient Tyre, (the present Soor.) Neither Tyre on the continent, nor Tyre on the island, were at the *entry* to any sea. But this describes, exactly, the situation of Constantinople, which stands just at the entrance to the Mediterranean, often called in Scripture "the sea" by way of eminence. Standing between the Black Sea and the Archipelago, the boundaries of Constantinople are also truly in the midst of, or between the seas. This, however, seems also an inappropriate description of the situation of both the ancient cities. The commentators, indeed, generally read the words, "in the heart of the seas," and thus apply it to the island.

But still it was "in the heart" not of "the seas," but of the sea.

Against the prince of this Tyrus it is charged that he aspires to divine honours: "Son of man, say unto the prince of Tyrus, Thus saith the Lord God, Because thine heart is lifted up, and *thou hast said, I am a god, I sit in the seat of God,* in the midst of the seas, yet thou art a man and not God, though thou set thine heart as the heart of God Therefore thus saith the Lord God, Because thou hast set thine heart as the heart of God, Behold, therefore, I will bring strangers upon thee, the terrible of the nations Wilt thou yet say before him that slayeth thee, *I am God?* But thou shalt be a man and no god in the hand of him that slayeth thee." Ezek. xxvii. 1—9. How far this character of blasphemous arrogance could apply to the governors of Tyre, it is not, in the silence of history, for us to determine. But that it truly characterises the Sultan of the *Sublime Port*," who styles himself "Brother of the Sun and Moon,—God upon earth—Shadow of God—and Light of all the princes of the earth," is sufficiently known.

Another characteristic of this Tyrus seems equally applicable to ancient Tyre and descriptive of Ottoman conquests. Says the Lord by the prophet, (Ezek. xxviii. 13.) "Thou hast been in Eden, the garden of the Lord," and what is supposed to have been the paradise of God, at the junction of the Euphrates and Hiddekel, or Tigris, is in the Turkish dominions. "Thou art the anointed cherub that covereth," continues the prophet of God, "and I have set thee so; *thou wast upon the holy mountain of God*; thou hast walked up and down in the midst of the stones of fire *I will cast thee as profane out of the mountain of God*; and I will destroy thee, O covering cherub, from the midst of the stones of fire." Ezek. xxviii. 14—16. Long has the cruel and oppressive Turk kept possession of Mount Zion, God's holy mountain,—and the site of Jehovah's temple is still defiled by a Moslem mosque,—but when did Tyre of old obtain possession of the mountain of God?

Tyrus is "a merchant of the people for many isles." Ezek. xxvii. 3. "When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandize." Ezek. xxviii. 33. This is no doubt perfectly applicable to ancient Tyre, but it is equally so to Constantinople, while the nations represented as trafficking with her, (Ezek. xxvii. 5—25,) are, so far as we can discover, the very nations which now occupy the markets of the Porte in the various commodities specified.

It is not designed to make any particular examination of the prophecies concerning the destruction of this Tyrus, or the consequences flowing from it. One prediction only we now quote for the illustration of another. "Thou hast defiled thy sanctuaries by the multitude of thy iniquities," says the Lord by his prophet Ezekiel, "by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee; and I will bring thee to ashes upon the earth in the sight of all them that behold thee." Ezek. xxviii. 18. This serves to illustrate what is further said to the prophet concerning the destruction of Tyrus: "Son of man, Nebuchadrezzar, king of Babylon, caused his army to serve a great service against Tyrus; every head was made bald and every shoulder was peeled; yet had he no wages nor his army for Tyrus, for the service that he had served against it; therefore thus saith the Lord God, Behold I will give the Land of Egypt unto Nebuchadrezzar king of Babylon, and he shall take her multitude, and take her spoil, and take her prey, and *it shall be the wages for his army*. I have given him the land of Egypt for his labour, wherewith he served against it, [Tyrus,] because they wrought for me saith the Lord God. *IN THAT DAY will I cause the horn of the house of Israel to bud forth*, and I will give thee [Ezekiel] the opening of the mouth in the midst of them; [by their being made to understand his prophecies,] and they shall know that I am the Lord." Ezek. xxix. 18—21. From the relation in which this prediction of the destruction of Tyrus and subsequent con-

quest of Egypt stands to the conversion and restoration of Israel, it must be regarded as still unfulfilled. And as the indignation of God passes from this Tyrus to Egypt, light is thus thrown upon the next in order of Jeremiah's series of desolating judgments. After the kings of Tyrus had been made to drink of the wine-cup of God's fury, it was next presented to "all the kings of Zion." (Jer. xxv. 22.) If, then, Egypt be given into the hand of the conqueror of Constantinople as a reward for its destruction, we are led to the conclusion that Zidon is a concealed name for Egypt, since Jeremiah represents it as next to Tyrus in drinking the cup of divine wrath. This opinion derives support from the fact of the destruction of Tyrus and Zidon being the final overthrow of Israel's enemies. Having given the prediction of the burning of Tyrus already referred to, the prophet proceeds: "Thus saith the Lord God, Behold, I am against thee, O *Zidon*, and I will be glorified in the midst of thee. . . . For I will send into her pestilence; and blood into her streets; and the wounded shall be judged in the midst of her *by the sword upon every side*, and they shall know that I am the Lord, [and there are other predictions of a precisely similar nature concerning Egypt by name.] *And there shall be no more a pricking brier unto the house of Israel, nor any grieving thorn of ALL that are round about, that despised them*; and they shall know that I am the Lord God. . . . Then shall they dwell in their land that I have given to my servant Jacob. And they shall dwell safely therein, and shall build houses and plant vineyards." Ezek. xxviii. 19—26. From this passage it appears obvious, that it is not of the ancient cities of Tyre and Zidon the prophet here speaks, but of powers hostile to the weal of Israel up to the period of their restoration. How truly the Ottoman power has been a pricking brier and grieving thorn to the house of Israel is too well known; and it is at the time of its overthrow that their Restoration was predicted to Daniel. (xi. 45, xii. 1.) But how can this prediction at all apply to the period of the destruction of the ancient cities? According to the prophecy, (Ezek. xxvi. 5,) Tyre has literally become

“a place for the spreading of nets in the midst of the [Mediterranean] sea,” and the once-famous Zidon has long ago dwindled into a diminutive town, (the present Saida,) without power, and destitute of influence in the councils of the nations. The pricking brier is still left, however to pain the house of Israel, so that the time of the prophecy cannot have arrived.

So also are Tyre and Zidon introduced in connection with the valley of Jehoshaphat in the day of decision, which commentators are agreed is the same with the battle or war of Armageddon, under the out-pouring of the seventh vial: (Rev. xvi. 14—16.) “For behold in those days, and *in that time, when I shall bring again the captivity of Judah and Jerusalem*, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations and parted my land. . . . Yea, and what have ye to do with me, *O Tyre and Zidon*, and all the coasts of Palestine? will ye render me a recompense, and if ye recompense me, swiftly and speedily will I return your recompense upon your own head.” Joel iii. 1—4. It is also remarkable, that, while the war of Armageddon is represented under the out-pouring of the seventh vial, the judgments of the sixth vial are poured “upon the great river Euphrates:” (Rev. xvi. 12,) which, it is generally admitted, symbolizes the Ottoman empire. The connection therefore of Tyre and Zidon with the confederation of nations, when “the Lord also shall roar out of Zion, and utter His voice from Jerusalem,” (Joel iii. 16,) may be regarded as proof that it is not the ancient Tyre and Zidon of which the prophet speaks: the former place being already so desolated as only to afford miserable shelter to a few fishermen, and the latter incapable of any important enterprize.*

* It was not till preparing this *third* edition for the press that the author was made aware of Mr. Faber's having treated at length of these predictions concerning Tyrus, also referring their fulfilment to the future Restoration of Israel. When our attention was first arrested by these statements of the divine word, it was by that alone, our views

If this application of these numerous predictions concerning Tyrus and Zidon be correct, there is reason to fear we have yet a still deeper interest in Jeremiah's series of desolating judgments; for, after Zidon, the next in point of order who are made to drink of the wine-cup of the fury of the Lord, are "the kings of the isles which are *beyond* the sea." Jer. xxv. 22. These we apprehend, are the British Isles; their situation being beyond the Mediterranean, called by way of eminence "the sea," as already observed. Instead, therefore, of proceeding to the examination of the remainder of this important prediction, we confine ourselves to the illustration of this last-quoted clause.

We observe, then, that prophecies concerning this country appear also to be given under the name "Tarshish," (a term denoting "*the utmost limits*," and therefore expressive also of our situation, and corresponding with the prophecies we seek to illustrate, of "the isles which are *beyond the sea*.") Among the nations trading with Tyrus at the time of its destruction, it is said, "*Tarshish* was thy merchant, by reason of the multitude of all kind of riches: with silver, iron, tin, and lead, they traded in thy fairs." Ezek. xxvii. 13. Not only do these correspond with British exports to Constantinople, but other predictions concerning Tarshish seem equally applicable to England, probably referred to under this name as that of the capital. Tarshish is represented as a maritime place, and "the islands beyond the sea" are, in the above prophecy of Jeremiah, made to drink of the cup of God's fury after Tyrus and Zidon: so Isaiah calls on Tarshish to lamentation for the destruction of the former: "The burden of Tyre. *Howl, ye ships of Tarshish*, for it [Tyre] is laid waste, so that

being wholly derived from a careful examination of the prophecies themselves; and we had published the result while altogether unconscious of the opinions entertained by others on the subject. Mr. Faber's views of their proper application are, indeed, different; but, after farther examination, the author's conviction remains the same. He is satisfied that many circumstances render the application of the eminent person inadmissible; and, believing more firmly than before, the views given above to be correct, he waits the issue in expectation of their verification by the event.

there is no house, no entering in." Is. xxiii. 1. And when there appeared danger of the utter overthrow of Turkey by the Russian arms during the past campaigns, our public journals commenced their *howlings*, as if in anticipation. It is said by the prophet Ezekiel, at the destruction of Tyrus, "All the inhabitants of *the isles* shall be astonished at thee, and *their kings shall be sore afraid*, they shall be troubled in their countenance." Ezek. xxvii. 35. It were easy to specify reasons why the overthrow of the Ottoman empire will occasion our regret and be regarded with fear. One of these will doubtless be, that "the ships of Tarshish did sing of thee [Tyrus] *in thy markets*." Ezek. xxvii. 25. Our commercial relations with Turkey have contributed much to the support of Mahometan despotism and delusion.

But the *precedence*, in the honourable work of assisting Israel in returning to their land, is distinctly given to Tarshish: "Surely *the isles* will wait for me, and *the ships of Tarshish first*, to bring [to Zion] *thy sons* from far, their silver and their gold with them." Is. lx. 9. This Tarshish must therefore be a maritime place of modern times,—to whom are such predictions concerning it so applicable as to Britain? It is also predicted of the merchants of *Tarshish*, and others, that they shall interfere in behalf of Israel when Gog shall "think an evil thought" concerning them after their restoration. "Sheba, and Dedan, and *the merchants of Tarshish*, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? Hast thou gathered the company to take a prey? To carry away silver and gold, to take away cattle and goods, to take a great spoil? Ezek. xxxviii. 13. The exertions already made in this country, in behalf of the Jews, give probability to the view of our ships being *first* employed for assisting them in their return, and otherwise interfering in their behalf; thus also countenancing the idea that this modern Tarshish represents the British nation—an idea to which all the circumstances mentioned above gives a high degree of probability. But if so, we have much reason to fear our being overtaken by severe judgments after the destruction of Constantinople. Tyre and Tar-

shish are thus connected by the prophet Isaiah: "Who," he asks, "hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth? The Lord of hosts hath purposed it to stain the pride of all glory, and to bring into contempt all the honourable of the earth. Pass through the land as a river, *O daughter of Tarshish*; there is *no more strength* . . . Howl, ye *ships of Tarshish*, for *your strength is laid waste*." Is. xxiii. 8, 9, 10, 14. It is in our ships our great strength lies, and by the destruction of which we should be most affected. If even these only were "laid waste," it might indeed be said of our land, "there is no more strength; although the expression "pass *through* thy land as a river" probably refers to internal distractions, in addition, by which also the energies of our country shall be laid waste. Of the same period the prophet Isaiah says, "The day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low *And upon all the ships of Tarshish*." Is. ii. 12, 16. The destruction of the ships of Tarshish is celebrated in Zion's songs among other of God's marvelous acts at the restoration of Israel: "Thou breakest the ships of Tarshish *with an east wind*," Ps. xlvii. 7. From this it seems probable that the same power which shall destroy Constantinople, shall also be employed, in the hand of God, for laying waste the strength of Britain. For it is also said of modern Tyrus, "Thy rowers [in the vessel of state] have brought thee into great waters: *the east wind* hath broken thee in the midst of the seas." Ezek. xxvii. 26. While, therefore, we look for the fulfilment of the predictions concerning the destruction of Tyrus in the issue of the present contest between Russia and Turkey, (for we consider the peace to be only *a truce*,) as a nation, have we no reason to fear the infliction of judgments through the same instrumentality?

Daniel, in predicting the final overthrow of the Ottoman power, (this application being generally admitted, we stop not to notice the grounds on which it is made.)

foretold that "*tidings out of the east, and out of the north, shall trouble him.*" Dan. xi. 44. And how accurately does this describe the late movements of Russia's conquering arms. Europe has witnessed the minute and full accomplishment of the prediction in the events of the two past campaigns. The "tidings" of success which attended the Autocrat's arms both in Asiatic Turkey on "*the east,*" and in European Turkey on "*the north,*" have evidently enough troubled the successor of the Great Impostor. And if so, we may anticipate an early accomplishment of the remainder of the prediction: "Therefore he shall go forth with great fury to destroy and utterly to make away many. And he shall plant the tabernacles of his palaces [or camps] between the seas, in the glorious [or goodly] holy mountain, yet he shall come to his end, and *none shall help him.*" This is supposed, with great probability, by the Rev. Mr. Keith, to be Monto Santo, (literally "the Holy Mountain,") Mount Athos, in Macedonia. The last clause seems to intimate that there is something remarkable in the circumstance that "none shall help him." And is it not a singular fact, that while all Europe seems to regard the preservation of the Turkish dynasty as the great keystone on which the existence of the whole system depends, and while they are deeply concerned for its continuance, not one of them took a single step directly to arrest the progress of Russia? Nor was this from any unwillingness to extend their aid to the Mussulman. There was displayed a general fear for their fate, and a general wish was expressed for their success. In the favourable reports which were continually fabricated, in the arguments which were used, and in the influence which was exercised in behalf of the Sultan, we had evidence sufficient of their disposition to afford him "help." But it is when circumstances thus seem to conspire to thwart the purposes of Jehovah, that His power and his faithfulness are made conspicuously to appear in their accomplishment. And it will be when, notwithstanding of European intrigue and European diplomacy, the power of the last successor of the False Prophet shall be utterly destroy-

ed, that the peculiar force and significance of the divine prediction will appear, "yet he shall come to its end, and none shall help him." By whatever crooked policy we may seek to prop the falling fortunes of Mahomed, Islamic sway is doomed to destruction, and no earthly power shall prevail for its support. Against the last successor of the Eastern Impostor, Heaven's decree has gone forth, and if the time have now arrived, he shall indeed "come to his end, and none shall help him."*

How near *we* may be to very severe national sufferings it is impossible to say, or whether these may at all precede the coming of Christ, we pretend not to determine, although our present aspects are gloomy in the extreme. That we form one of the ten kings, or kingdoms, which make war with the Lamb, there seems however little reason to question. That will be a day of sad retribution, for "the Lamb shall overcome them," when He "shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance" on his enemies. Rev. xvii. 14. 2 Thes. i. 7, 8. If "unto whomsoever much is given of him shall be much required," Britain has reason to dread the full weight of divine indignation. Great indeed have been her privileges, but manifold are the grounds of God's controversy with her. Highly honoured have been her saints in being made useful instruments in preaching the gospel as a witness unto all nations, but awfully aggravated has

* There may be some who suppose that the present suspension of hostilities, (for we regard it as nothing more,) has falsified the views stated above. Of such we would request the exercise of a little patience before coming to a final decision. The prophecy, as a whole, embraces a very lengthened period, and it would be unwise to expect an instantaneous evolution of all its particular events. But we must not suppose that the sixth vial has been wholly poured out. Its contents will continue to flow until the waters of the Euphrates are dried up, and the way of the kings from the east be prepared. And as the present movements in Poland (December 21, 1830,) may lead to some great effort on the part of the immense number of Jews who inhabit that country, to regain *the land of their fathers*, preparation of their way may very soon be required. Still, the view given above of the means and mode of the overthrow of the Ottoman power is indeed wholly inferential, and presented wholly as such; but its accuracy yet remains to be determined.

been the criminality of those who, amid the light which shone around them, have refused to avail themselves of its splendour. And oh, what a load of guilt, national and individual, has been thus contracted! On what public grounds, let us ask, can we hope that the cup of God's fury shall not be put into our hand when "all the kingdoms of the world, which are upon the face of the earth," shall be made to drink? (Jer. xxv. 26.) "Thus saith the Lord of hosts, ye shall certainly drink." And Jehovah's justice will be unimpeachable in the execution of his righteous indignation upon our guilty land. Our contempt of the authority of God, in neglecting the qualifications required by His word, of those admitted to the administration of matters of state, testifies against us;—the indifference of our rulers to the regulation of their decisions in accordance with the requirements and precepts contained in Scripture, and in subserviency to the glory of God, testifies against us;—the deepening groans of our oppressed country, and the state of her enslaved and degraded Colonial population, whose unheeded cries have "entered into the ears of the Lord of Sabaoth," testify against us;—the unrepented blood of her martyred heroes, still calling to Heaven for retribution, testifies against us;—the thousands butchered for the mere gratification of her ambition, testify against us;—the millions of immortal souls which have gone down to the pit by the unfaithfulness of watchmen, preferred to *cures* for political purposes, testify against us;—our heaven-daring usurpation of the Redeemer's blood-bought and inalienable prerogative of headship to His church testifies against us;—the Romish Antichrist herself, for whose re-establishment in other lands were lavished British blood and British treasure, testifies against us; and the present exertions at home for giving power to the supporters of her soul-destroying delusions, testify against us. Yes, Babylon, the Mother of Harlots, testifies against a land which early among the nations escaped from her pollutions and her thralldom, and which early testified against her domination and blasphemous usurpations! Where is now the zeal which once characterized our opposition

to her who hath dyed her raiment in the blood of God's dear saints? Where the purity from her contaminations by which we were distinguished among the nations? Though unchanged in her character, and though the word of God gives no hope of future improvement, but of ultimate and awful destruction—though still claiming infallibility, and thus virtually justifying the foulest deeds she has ever perpetrated—though unrepenting of her darkest doings, and still willing to retract her bloody part when possessed of that power by the deprivation of which alone she has been restrained—though both the word of God and the welfare of men demand entire separation from her—though all history of the past, and experience of the present, equally forbid coalition with a system directly opposed to the will and glory of God, and essentially inimical to the temporal and spiritual well-being of man,—with every proper motive forbidding alliance with the abomination of the earth, Britain, by whom she was formerly abhorred, having again drunk of the cup of her fornication, has once more become enamoured of her; and a majority of our legislators seem willing to admit into the councils of the nation those they are sworn to exclude. It is truly alarming to witness the exertions made for extending the power of the See of Rome. Regardless of Revelation when its dictates seem opposed to human views of expediency, principles are assumed wholly at variance with the Word of God, and favour is shown to that system which Jehovah-Jesus has denounced, and which He will assuredly “destroy with the brightness of His Coming.” Without, indeed, availing ourselves of the aid of revelation—whose direction no nation favoured with its light may set aside with impunity—reason itself suggests the impropriety of intrusting those with power whose principles necessarily involve its abuse. No authoritative renunciation of infallibility has been made—no disapprobation of former measures is expressed,—and no private assurance can ever form a sufficient guarantee against similar enormities for the future.

There is, however, a singular infatuation displayed on

the part of some who advocate the claims of Rome. In pleading for Popery, there are Protestants who assume in its favour what Papists themselves do not admit. Because, in this country, it has been under restraint, they imagine the system to be greatly improved. Its fundamental principles, however, render improvement impossible. Reformation, indeed, is not even pretended by its votaries, however its abettors may wish this to be supposed. The system is corrupt to the very core, and the Scriptures hold out no prospect but that of its certain destruction, together with those in league for its support. Yet are there many who still clamour for concession to those who only wait for the opportunity to attempt our utter overthrow. Regarding this system as hostile to civil as well as to religious liberty, we feel surprised that the might and zeal of even un-sanctified genius should be exerted for its extension. But it is still more to be lamented that Protestants who respect the law of God should ever be found so unmindful of the "sure word of Prophecy" He has given, which ought to be prized as "a light that shineth in a dark place." Let them there read the character of the Mother of Harlots, the nature of her crimes, and the denunciations of her ultimate punishment. Yet, with Revelation in our hands, and with its prophecies read and expounded, Britain has not kept herself free of the guilt of giving her power unto the beast. For *twenty-five years*, did she fight the battles of Antichrist, until, with the aid of other Powers, she succeeded, in opposition to the wishes of the people, in re-establishing upon the throne of France the bigotted and bloody house of Bourbon—the zealous adherents of the Man of sin. Thus Britain is not merely chargeable with having herself contributed to the support of that apostate power, but having then wielded the energies of Europe in her behalf. And when we are so often assured of the altered character of Popery, and while the Premier, at this moment exerting himself to obtain for it power in our land, can see no ground for apprehension, we would remember the last massacre of our Protestant brethren in the South of France, while himself present in that country, and with the power of Europe under his con-

trol, without his making a single movement for their protection.* With whatever complacency we may now regard the devoted system, it is as hostile as ever to the civil and religious rights of men, and still remains under the curse of God. The palpable change which has taken place is not in it but in us, and is only another reason to dread the weight of God's avenging justice. The more intimate our connection with the See of Rome—and there is reason to fear our apostasy will be yet more obvious—the deeper must we drink of that cup of wrath which shall be filled to the brim, and the contents of which shall be without mixture.

But it is not merely on account of sin in the national administration, that the justice of God will be vindicated in the infliction of His righteous judgments. The state of society in general is alarming in the extreme. Disease of a deep and deadly nature has overspread the land. Infidelity has made fearful progress in the world. In the church, the power of religion has sadly declined, and iniquity seems coming in like a flood. To what an alarming height has drunkenness increased, both in the world and in the church! Impurity has greatly gained ground. The sanctity of the sabbath is more grossly profaned and its ordinances more lightly prized. There is now little of that thoroughly devotional spirit which so eminently characterized our holy men of old. Instead of the stern uprightness of decided religion, the Church is pervaded by a spirit of temporizing, which

* Written while what has been styled the Catholic Relief Bill was under the consideration of Parliament, and ere the too well-grounded apprehensions of its being passed into a law had yet been realized. We have since had to lament over the complete apostacy, and have now to wonder at the complacency with which its abettors look back to their success, as if it were matter of triumph to extend the power of a system opposed to Heaven's will, and by Heaven devoted to destruction. And, latterly, although the observant Christian who attends to the present alarming progress of infidelity, now leavening all ranks of society with its deadly poison, will be little gratified by the recent change in the British Cabinet, he will perceive the just retribution of God in the disgraceful retirement from office of an administration the very basis of whose union was apostacy, and which hoped for permanence of place as the result of that unrighteous coalition which so unreservedly gave to the beast the power of our Protestant state.

would sacrifice all proper principle to the views and wishes of worldly men. Formerly, Christians dreaded conformity to the world as a certain symptom that their hearts were not right with God. Now, every thing which would indicate separation from the world must, if possible, be avoided; and this consummation is often obtained at the expense of all proper moral principle. But the worst feature in our case is the want of a due sense of the evil, and of proper feeling with respect to our declension. Oh, what an accumulation of guilt, of public national transgression, stands in fearful record against us! "Shall I not visit for these things? saith the Lord; shall not my soul be avenged on such a nation as this?" Jer. v. 29. We do not, we dare not, desire the evil day, but what ground is there to hope for escape? Instead of expecting any permanent relief from the present increasing distress, we fear it is only the commencement of overwhelming calamity. Preparation is evidently being made for the restoration of Israel by the downfall of the Ottoman empire; and coeval with it is the period of unparalleled distress. For a length of time, the sixth vial has been pouring its wrath upon the votaries of the Eastern Impostor, and the seventh has now begun to flow. The out-pouring of the vials is indeed consecutive. They follow each other in order, but sometimes with a rapidity which allows not the effect of the one to subside ere that of the other is felt or perceived. The dregs of the sixth are not yet drained,—the Euphrates is not yet completely dried up;—but, as if in holy haste to vindicate the righteousness of God upon the enemies of His Son, already has "the seventh angel poured out *his* vial into the air" (which surrounds our globe, thus indicating the universality of his judgments,) and the result begins to be seen in the fearful and bloody commotions which now convulse the Continent of Europe.

The great, the mystic Babylon is about to fall, and with it all those systems which from heaven have not their origin and power. And what ought now to be the work of the church of Christ? And in these eventful times, when long-established institutions, institutions

at once opposed to the glory of God, and inimical to the civil liberties of men, are being broken up—when the combination of powers, confederated expressly for the perpetuation of their wicked and oppressive dynasties, have lost their power of coercion—when the whole fabric of society becomes disorganized and every thing indicates momentous change,—when in our own country where the authority of Him “by whom kings reign and princes decree justice,” was wont in some degree to be acknowledged, a government if not more than formerly indifferent to the duties of practical godliness, one at least more openly and avowedly hostile to the religion of Jesus, is popular beyond precedent—and when in England where the hallowing influence of vital Christianity was once extensively felt, not only is a prevailing infidelity undermining the faith of our people, but where an unprincipled and satanic spirit of lawless incendiarism desolates the country, wantonly destroying the most useful implements of husbandry, and recklessly consuming the richest produce of their fertile fields;—In such an awful crisis should those be silent who study God’s word for their guidance, and who avail themselves of His “sure word of Prophecy,” as a lamp unto their feet and a light unto their path, until the day of God’s glory shall dawn, and the day-star shall arise in their hearts? No verily, silent, *they* may not be. A mighty work is theirs. Theirs it is, to announce the angelic message of mercy and of woe. To them belongs the work,—and let them not forget it is their *present* duty,—“having the *everlasting gospel to preach* unto them that dwell on the earth, and to every nation and kindred and tongue and people. *saying, with a loud voice, FEAR GOD AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENTS IS COME.*” Rev. xiv. 6, 7. Let the celestial message then be preached with holy zeal. Ye who are the servants of the Lord, engage in His work with fidelity, with earnestness, and with stedfastness of purpose. For the consolation of God’s dear saints, sighing for a world’s emancipation, in soothing accents sing “the hour of His judgments is come;”—for the confusion and dismay of God’s implac-

able enemies, thunder it into the ears of those by whom his people are oppressed—carry fearlessly the dread annunciation over the whole extent of Rome's vast empire, the scene of greatest sin—publish the inspired authoritative message, astounding though it be, to all the nations by which she is surrounded—with apostolic power, which to the prayer of faith our dear exalted Lord will give, proclaim the unwelcome truth to earth's remotest bound—in love to perishing immortals, communicate it as “the everlasting gospel,” in lands where other “tidings of great joy” have never yet been allowed to penetrate—let heaven resound with earth's acclaim of God's own glory, “For the hour of His judgments is come.” Do this with affection for the souls of men, but do it for the honour of your Saviour. Do it, not from anticipation of great success, which God has not promised; but do it in obedience to His command. Do it for the vindication of His holiness in the destruction of all impenitent foes, and for the salvation of the few who shall be led yet to turn unto the Lord.—O do it, whatever be the result, because it is prescribed by Heaven to be done.

Oh! it is a momentous time. What a fearful awakening will there soon be from the delusive and polluted dreams of the ungodly! What a time of trial to the saints! It is indeed matter of thankfulness that God, for His elect's sake, shall *shorten* these days of awful “tribulation;” but especially blessed be his holy name for the gifted aids of the all-sustaining Spirit of grace. Still, how long they may continue before the coming of the Lord, or what time may be occupied in this work of overwhelming judgment after his return, it is impossible to say. The ablest commentators, of opposite opinions with respect to Christ's premillennial advent, seem to agree in believing that the commencement of general happiness, after the utter overthrow of all Christ's enemies, will take place about the year 1867. Were their opinion correct, with respect to the nature of the blessing pronounced (Dan. xii. 12.) on him “that waiteth and cometh to the 1335 days,” from the rise of Antichrist (of which however we have some doubt),

it will still give us no certain information respecting the precise period of Christ's return, which must be some time before this happy era, as He must first "be revealed in flaming fire, taking vengeance" on His enemies. But at his coming, believers shall be removed from all subsequent troubles, being caught up to meet Him. "I tell you," said the Saviour, "in that night there shall be two in one bed; the one shall be taken, and the other shall be left." Luke xvii. 34. In the hope of being fellow-heirs of this blessedness, "the Lord direct your hearts into the love of God and the *patient* waiting for Christ." 2 Thess. iii. 5. "Take ye heed, watch and pray; for ye know not when the time is. For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore; for ye know not *when* the Master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest, coming suddenly, he find you sleeping. And what I say unto you, I say unto all Watch." Mark xiii. 33—37. "Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the Lord when he cometh shall find watching." Luke xii. 35—37. "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke xxi. 34—36. "For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. . . . Therefore let us not sleep, as do others; but let us watch and be sober." 1 Thess. v. 2, 6. "The end of all things is at hand: be ye therefore sober and watch unto prayer." 1 Pet. iv. 7. "Having therefore these promises, dearly

beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. vii. 1. "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be like unto his glorious body, according to the working whereby he is even able to subdue all things unto himself." Phil. iii. 20, 21. "And the very God of peace sanctify you wholly: and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. v. 23. "When he shall come to be glorified in his saints, and to be admired in all them that believe, (because our testimony among you was believed,) in that day." 2 Thess. i. 10. "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." 1 Cor. i. 7, 8. "Keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ: which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords." 1 Tim. vi. 14, 15. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season: reprove, rebuke, exhort, with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things." 2 Tim. iv. 1—5. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus ii. 13. "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another, to provoke unto love, and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more, as ye see the day ap-

proaching . . . Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry." Heb. x. 23—25, 35—37. "Be patient, therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient: stablish your hearts, for the coming of the Lord draweth nigh." James v. 7, 8. "And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming." 1 John ii. 28. "He which testifieth these things saith, surely I come quickly: Amen. Even so, come, Lord Jesus." Rev. xxii. 20.

SECTION XXVII.*

THE TWO WITNESSES.

REV. xi. 3. "I will give power unto my Two Witnesses, and they shall prophecy a thousand two hundred and threescore days, clothed in sackcloth."

Two different explanations of this prophecy have been given, by opposing interpreters on entirely different principles. The first regards the language as figurative, and seeks its meaning in some historical event which has occurred at some period subsequent to the rise of popery. The second adhering to the literal sense, regards the prophecy as yet unfulfilled, and believes the two witnesses shall be two persons who shall arise and bear testimony for God in a manner altogether peculiar and extraordinary. The former object to the literal interpretation, because, as they conceive, it involves an absurdity. They seem to think that any

* Supplementary to the present Edition—By the Rev. I. P. Labagh.

explanation which carries us out of the ordinary course of God's providence, is to be viewed with suspicion; and especially if it savours of the marvellous, should yield to one brought more within the compass of probability. But shall this be adjudged sufficient ground for departing from the literal sense? Shall it be considered as taxing our credulity too much to believe, for example—that two bona fide saints of a former dispensation shall be commissioned to appear in their own proper bodies to give the world, and especially the church a last solemn warning of the near approach of her Judge and King? With God this is not impossible; then why should it be deemed more remarkable or incredible to us than that many of the saints, after the resurrection of Christ, were called from their graves, and were sent into the holy city to appear unto many as witnesses that the Lamb that had been slain was the Resurrection and the Life? If, then, we are not driven from the literal sense by any absurdity, why depart from it? If any evidence were wanting of the evil of abandoning the plain import of the language, it is furnished by the utter impossibility of determining spiritually who, or what the two witnesses are. Some say the Waldenses and Albigenses; others, the Old and New Testaments,—Baptism and the Lord's Supper. For the "water and blood bear witness on earth." 1 John v. 8. Water in baptism and the cup of the New Testament, in Christ's blood, in the Supper. But the power of these two witnesses to turn water to blood, shut up heaven, &c., their death, exposure in a particular place, resurrection, ascension, Rev. xi. 6—12, will scarcely agree with the Waldenses. Testaments, or Sacraments. While we may admit, that these have been, in a certain sense, witnesses for God, as well as meeting-houses, Sabbath days, and many other things belonging to Christianity, does it thence follow that the persons spoken of, Rev. xi. 3, will not be *literal persons*? Who dare say that Christ will not yet prove, by ocular demonstration, that if men will not believe Moses and the Prophets, they will not believe, though some rise from the dead.

But it may be inquired, If we reject the spiritual or figurative meaning, and cling to the literal, who then are the two witnesses? In answering so grave a question as this, it behooves us to speak with great modesty; and we would rather submit our view for investigation, than affirm it positively to be the "mind of the Spirit." Of one thing, however, we feel assured;—that the prophecy of Revelation, xi. is an unfulfilled prophecy—that it relates principally to the Jewish people, the scene being laid in the holy land—v. 1. and the usual distinction between that people and the rest of the world, being mentioned in v. 2. Now may not the two witnesses be of that people,—and be sent to them, and confine their labors especially to them? If, as we learn from the prophets, the Jews will be restored to their own land in an unconverted state, and will inhabit it some little time before they "look on Him whom they have pierced," Zech. xii. 10, then may it well consist with the mercy of the Lord to that people, to send them some of his most distinguished servants to bring them to the faith of the Messiah, and to prepare them to receive their king "whose feet shall soon stand on Mount Zion;" for unless their "hearts are turned to their fathers," they will not be "able to abide his coming." And who, of all the ancient servants of God to that people, would be best qualified for this work? There are two of their ancient prophets who are regarded by that people as the greatest and holiest men that ever lived—and who would naturally exercise a greater influence over them than any others that ever lived. Those are Moses and Elias; both eminent for the services they rendered to that people, and both remarkable for the manner in which they closed their lives; God himself, taking charge of their bodies, when called to rest from their labours. May not these be the persons, the very Two Witnesses; The two olive trees; that is, sons of oil, or anointed ones; The two candlesticks, or "burning lights." "which stand in the presence of the Lord of the whole earth," as ministering spirits, ready to depart on any mission in which they may glorify God. If it be asked, why Moses and

Elias, rather than Enoch and Joshua, Samuel and David, Elisha and Daniel, or any other eminent worthies who, through faith "obtained a good report," we shall now assign very briefly the reasons which have brought us to the conclusion to which we have arrived.

1. The *titles* given to these two persons may furnish some clue by which we may ascertain their names. "*My two witnesses.*" Whose two witnesses? Christ's? This will not be disputed. This book is the "Revelation of Jesus Christ, which God gave to him to shew unto his servants the things which must shortly come to pass." Christ therefore says, "I will give power or authority to My two witnesses to prophecy," &c. Now what two individuals had been special witnesses for Christ at the time this was spoken? For he spoke of them not *as to arise*, but at that time "*standing before the Lord of the whole earth,*" v. 4. Every believer is a witness for Christ. This, however, is general. To him gave all the prophets witness.—Acts x. 43. This is more particular: "Ye are witnesses of these things," Luke xxiv. 48, said Christ to the eleven: this is still more definite. But were there no others more special and extraordinary still, who bore testimony that He was the Christ; and who, by way of eminence, might be called *His two witnesses*? There were. At his transfiguration, Moses and Elias appeared and talked with him, and spake of his decease, which he should accomplish at Jerusalem. These two "anointed ones standing before the Lord of the whole earth," were dispatched from the world of spirits to bear testimony that Jesus was the Son of God. Are they not then witnesses of him in a more exalted and peculiar sense than prophets or apostles, Waldenses or Testaments, possibly can be? They were emphatically Christ's "two witnesses." They are so still, and may therefore in due time, appear again to execute their commission, and prophecy in sackcloth and ashes, to that self same people whom they once served with such acceptableness to God, and such honour to themselves.

2. The fearful attributes which are declared to be-

long to these "two witnesses," further sustain the belief that Moses and Elias are the persons intended by Christ *in these words*, under the name of my two witnesses. "These have the power to shut up heaven, that it rain not in the days of their prophecy." What mortal ever possessed this power? Read James v. 17, 18, and compare it with 1 Kings xvii. 1, and xviii. 42—45. "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not," &c. Here then is a description of Elijah, which applies to no one else. How can we mistake it? Further—v. 6, "Have power over waters, to turn them into blood." Was this power ever exercised by any person but Moses? And again, "To smite the earth with plagues as often as they will." Does not this remind you of that same Moses by whom so many plagues were brought upon the land of Egypt? If this language is intended to give us such a description of these witnesses, as may enable us to identify them, how can the persons be more clearly pointed out? Here are features so peculiar that they belong to no others. They describe the only two persons the Scripture declares ever to have possessed them.

Further—v. 5—"If any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies." Need we here repeat 2 Kings i. 10? Elijah said, "If I be a man of God, let fire come down from heaven, and consume thee and thy fifty; and there came down fire, &c.,—or Numbers xvi. 26—35—"Moses spake unto the congregation, saying, Depart, I pray you, from these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins; and there came out fire from the Lord, and consumed the 250 men." &c. If, it be asked, how did fire come out of their mouths, we reply, in the same way that rain came out of Elijah, and the plagues out of Moses. At their request or bidding, these judgments came, once more.

"Once more: Whosoever will hurt them, he must, in this manner, viz. by fire, be killed." The captain and his

fifty undoubtedly intended to take Elijah prisoner, that Ahaziah might wreak his vengeance on him, for the insulting message Elijah had sent him. 2 Kings. i. 6. But they were killed by fire. The 250 men that gathered themselves together against Moses, perhaps meditated his death—certainly intended his overthrow; and they were also consumed by fire. And the beast from the bottomless pit, that shall slay these *witnesses*, shall himself be cast alive into a lake of fire, burning with brimstone—Rev, xix. 20. Thus whosoever will hurt them, will be killed by the same element of destruction which overwhelmed their former opponents.

Now, the description given of these two witnesses is completed.† The reader will judge for himself which system of interpretation is to be preferred,—that which adheres to the plain obvious import of the language, and seeks its meaning not in the regions of fancy, but in the sober relation of facts, or that which gives the reins to the imagination, and allows it to make any selection out of the whole chamber of its imagery, in which it can discover some faint resemblance to the simple truth which it rejects. To say that the Two Testaments have now or ever had “power to shut up heaven, turn water to blood, and smite the earth with plagues as often as they will,” is to say that for which there is no authority whatever, no shadow of proof in either sacred or profane history. If, then, they have not these powers, they are not the Two Witnesses. Neither are the Waldenses nor Albigenses—nor would they ever have had this honour conferred upon them, had not a system of prophetic interpretation arisen which seemed anxious to make faith in the word of God as easy as possible, and to accomplish its object, stripped it of every thing marvellous by the simple method of renouncing the literal sense, and deciding that words of plain and well defined meaning should henceforth be regarded as metaphors, and their interpretation be figurative. This point being gained, and imagination called upon to apply those new principles of Hermeneutics, she amuses herself with brilliant displays of illustration,—dazzles and bewilders the unthinking

multitude, but not instructs them, and not unfrequently brings the word of God into contempt. Alas! that so much darkness and obscurity should be brought upon the best of books by a false system of interpretation.

Let us now consider the ministry of these two servants of God, together with their martyrdom and final departure out of the world. 1. The nature of their ministry: this declared v. 3. *They shall prophecy*, i. e. not merely declare events shortly to take place, but preach righteousness also. They shall *especially* seek to convince their brethren, that Jesus of Nazareth, whom their fathers slew, and hanged on a tree, but whom God raised from the dead, and set at His own right hand in the heavenly places, is the Messiah promised in the holy Scriptures that he will soon appear in glory to take vengeance on all them who know not God, and obey not His Gospel, and set up a kingdom which shall never be destroyed, Dan. ii. 44. They will then exhort them with all earnestness to seek his favor, by a timely repentance and faith; to kiss the Son lest He be angry, and they perish in the way when He cometh forth out of His place to punish the inhabitants of the world for their iniquity. But as Paul "who mightily convinced the Jews out of the Scriptures, showing that Jesus was the Christ," found them "slow to believe what their prophets had written," so these two witnesses will find that the stubborn unbelief of eighteen centuries will hardly yield to the testimony of those who have come from the world of spirits; they will therefore afflict their souls before God, for the unbelief of their brethren, and put on the outward badge of humiliation and grief, viz. sackcloth v. 3, which the prophets under O. T. frequently wore in seasons of threatening danger, or spiritual declension.

2. The duration of their ministry is next declared, v. 3. a thousand two hundred and sixty days. A very important question here arises, viz.—whether these are literal or prophetic days. A prophetic day is a year, Ezek. iv. 6; a literal day twenty-four hours. How can we decide which is intended. We here apply that great principle of interpretation,

that key which unlocks many mysteries, viz., depart not from the literal sense unless driven from it by necessity; or in other words, do not make metaphors or symbols out of plain expressions, unless the first and simplest meaning of them is either contrary to other parts of the word of God, or impossible in itself. Now 1260 literal days, or three and an half years in the first and simplest meaning of the words convey a very natural and reasonable idea. That the period of their ministry should be limited, is in perfect accordance with the past. Christ's was limited, and was, as is generally believed, three and a half years. John Baptist's was limited, and was probably of about the same duration, and in this short time they each accomplished a great work. Why then should three and a half years, or 1260 literal days be deemed too short a period for Moses and Elias to fulfil their important embassy of witness bearing, and at the close of the present dispensation, to sound the midnight cry, Behold the bridegroom cometh? Certainly if literal persons are intended by these two witnesses (as we think has been satisfactorily shown) then literal days best comports with the period assigned them to finish their testimony. Three and a half years of laborious and useful service has often been performed by men as witness bearers for God; but 1260 years never has been by any individual. Does not, then, the history of the past unite with the first and plainest rule of interpretation, to decide in favour of literal days?

This period having expired, these faithful servants of God are called upon to seal their testimony with their blood, v. 7. "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them." This verse introduces several topics of grave consideration. Who is this beast? From whence does he come? Why does he make war on these two witnesses? The last of these enquiries leading more directly to the exposition of the succeeding verses, we will endeavour to reply to first. To the question, then, Why does the beast make war on these two witnesses? we reply, The first reason is contained

in verse 10, "because these two prophets tormented them that dwell on the earth." And here we must pause for a moment to notice a further confirmation of the opinion we have already expressed, that these two witnesses are literal persons. In addition to the personal powers ascribed to them in verse 6, "to shut up heaven," &c., personal official titles are here applied; *they are called Prophets*. Now this title is never applied, in the Scriptures, to an impersonal object. Prophets, in Scripture language, always mean *men*, never *mere things*; and when these two witnesses are expressly declared *to be prophets*, and to do the work of prophets, is it not making almost as cruel a war upon them as the beast does, to strip them of that literal existence with which the Holy Ghost has clothed them, and reduce them to non-entities?—if this is not "handling the word of God deceitfully," then we are at a loss to know when this sin can be committed.

But how will these two witnesses, now declared to be prophets, torment them that dwell on the face of the earth? We answer, by the exercise of the powers ascribed to them, verse 6, "to shut up heaven that it rain not," to turn water to blood, and afflict with plagues, &c. We can hardly suppose that the sacred writer would have been so particular in noticing the fact that these two witnesses possessed these powers if they never were to be exercised, but always to lie dormant within them; but they having formerly possessed them, and exercised them, and still possessing them, and perhaps on this account having been deemed the most suitable persons to despatch on their extraordinary mission, the record of this fact is very important: it furnishes them with their credentials. As Christ, in Luke iv. 16—21, referred the Jews to Isaiah lxi. 1—3, and said, "This day is this scripture fulfilled in your ears," so so may these Two Prophets, in the exercise of their powers, refer to this very prophecy in confirmation of their mission and as evidence that their testimony should be received. And why should it be thought more strange that Elijah should chastise an ungodly enemy at this time with famine, the necessary consequence of

drought, than at a former time? He punished Ahab in this manner for his unprecedented wickedness. Ahab withstood him and he shut up heaven against him, and by the powerful testimony he bore for God and against Baal, (1 Kings xviii. 30—40,) proved a real tormentor to Ahab, so that this monster of wickedness, sensible that the disasters which befel him proceeded from Elijah, charged him with being a troubler of Israel. (1 Kings xviii. 17.) Or why should it be thought a strange thing that Moses should deal with this beast at this time, as he formerly did with Pharaoh—afflict him with plagues one after another? Moses continually insisted that Jehovah was the only true God, and by the proof he furnished of this, and the plagues he brought, proved also Pharaoh's tormentor. Here then is a reason why this beast should make war on these two prophets, their tormentors; expecting by their death to be relieved from their testimony, and escape the further infliction of their judgments: so Pharaoh and Ahab reasoned, and therefore sought the lives of their tormentors; and it is not therefore surprising that this beast, a greater monster still in iniquity, should, reasoning in the same manner, make war upon them.

But how mysterious are the ways of God, and His "Judgments past finding out." He who formerly rescued these prophets from the vengeance of incensed potentates, now delivers them up to the infuriated rage of the most vehement and virulent of all his foes. "The beast that ascendeth out of the bottomless pit shall make war upon them and overcome them and kill them." v. 7. That such language as this should ever have been pressed into the service of those who maintain that the two witnesses are the two Testaments, seems almost incredible. What? the word of God overcome and slain! "All flesh is grass, &c., the grass withereth, but the word of the Lord endureth forever." If this be the written word, as from the succeeding clause, "and this is the word which by the gospel is preached unto you," seems to be intended, then who will maintain that this has ever been *unwritten*? The papal church, however great her sin in perverting the

gospel, *was never guilty of destroying the Testaments.* On the contrary she was always tenacious of the authority of the Vulgate, and during all the dark ages, this, with many other versions, were to a certain extent in use throughout Christendom. With what propriety then can it be said that the two Testaments were ever made war upon by the Romish Church, *overcome and slain?* The Jews scattered every where maintained in their synagogues written copies of the Old Testament, so that one witness was alive. The Waldenses and their associates, the Lollards, Culdees and others, were certainly never destitute of the New Testament, so that the other witness was in existence. In fact it was because the word of God which endureth forever, could not be slain by the Romish Church, although she had for herself locked it up in the Latin tongue, that Wickliff, Huss, Jerome of Prague and a host of others were continually springing up and preaching the gospel in its purity, and with great success in different parts of Europe. But while the two Testaments, *the imaginary witnesses,* could not be destroyed by the Romish Church another power shall destroy the *real witnesses,* the Prophets. The beast which ascends out of the bottomless pit, shall make war upon them, overcome them, and kill them. A prophet *is* mortal, *can* die, *may* be killed; such has often been their fate, and such seems to be the lot appointed for Moses and Elias, one of whom has never yet tasted of death, and the latter end of the other was singularly remarkable. Why God has so ordained, in his infinite wisdom, that these two men shall reappear in their bodies, and after a short season of witness bearing be overcome and slain, it is not for us to inquire. Unbelief may make a stumbling block of such a truth, and cry out, incredible! impossible! absurd! just as the Jews do of the great mystery of Godliness, God manifest in flesh! but all considerations drawn from such sources have no weight with those who, like the father of the faithful, “stagger not at a promise through unbelief,” and believe that “nothing is too hard for the Lord.”

In what manner these prophets will be slain—w'ie-

ther "stoned or sawn asunder, or thrust through with a dart"—we have no positive information: it will however be a death of violence. After the deed is consummated, what becomes of their remains? Are they decently interred by some friend, who, like Joseph of Arimathea, begged the body of Jesus, and put it in a new sepulchre?—or like the disciples of John the Baptist, who, after he was beheaded, took his body and buried it? No—the utmost contempt is shewn to them, verse 8. "Their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." What city is here intended? Most commentators say Rome, because this being the capital of the Romish Church, from whence proceeded that influence of wickedness and delusion which has spread over many countries, it is thence called, in a spiritual sense, Sodom, Egypt, and a city where our Lord has been crucified; and they deem themselves justified in this interpretation, because it is expressly said, *spiritually* called Sodom, &c.—i. e. not literally called so. Since the horrible blasphemies attending the French Revolution, at the close of the last century, many have found a new place where the witnesses were slain, and make Paris the Sodom and Egypt where our Lord was also crucified, and the public declaration that the Bible was a fable, the slaying of the Two witnesses.

To arrive at the true interpretation of this passage, let us enquire what we are to understand by the expression, "Spiritually called Sodom and Egypt." Some understand it as though it were translated, "called spiritual Sodom and Egypt." Now a spiritual Sodom, strictly speaking, conveys about the same idea we would derive from the phrase "holy hell." Before Sodom or Egypt can become a spiritual city, it must lose its Sodomitish or Egyptian character, and then it will no longer be the grave of holy men, put to death by violence. Others understand the word "spiritually," as synonymous with figuratively; this, though less objectionable, is still not free from objection. The word "spiritually" occurs in only two other passages in the

sacred Scripture, in neither of which will it admit of being rendered figuratively. In Romans viii. 7, the apostle declares, to be spiritually minded is life and peace. Would any one tolerate the expression to be *figuratively* minded, &c. In 1 Cor. ii. 14, "The natural man discerneth not the things of the Spirit, for they are foolishness to him; neither can he know them, for they are spiritually discerned," who would translate *figuratively discerned*? If, then, "spiritually minded" means mind of the Spirit, or "spiritually discerned," discerned by the Spirit, does not, "spiritually called," mean *called by the Spirit*? Now, what city has been called by the Spirit, Sodom and Egypt? We answer, Jerusalem. The Spirit by the mouth of the prophet Isaiah, addresses her thus, "Hear the word of the Lord, O ye rulers of Sodom, and give ear unto the law of our Lord, ye people of Gomorrah;" and by the mouth of the prophet Jeremiah he asks her—"What hast thou to do in the way of Egypt?" the meaning of the word Egypt is oppression. And in Jer. vi. 6, "The Lord of Hosts says, hew down trees and cast a mount against Jerusalem. This is the city to be visited. She is wholly oppression in the midst of her." And in Zephaniah iii. 1, her Sodomish and Egyptian character is strongly declared: "Wo to her that is *filthy and polluted*; to the *oppressing city*;" and there are other passages in which the iniquity of Sodom and the oppression of Egypt is charged upon her. Ezek. xvi. 2, 26.

But as these characteristics may possibly be found to apply to other cities beside Jerusalem, we are prevented from making any other application of them (at least, in the present instance) by the subsequent clause; "the city where also our Lord *was* crucified." Observe, not "*shall be crucified*," the future; but "*was crucified*," the past. Can any doubt now remain of the city referred to? In what place had our Lord been crucified, at the time John wrote? All history, sacred and profane, agree that, as he foretold.—Matt. xvi. 21—so it came to pass; in the city of Jerusalem He received his trial and sentence, and from thence was "led out to be crucified." If Jerusalem then be the city in which these Two Witnesses shall be slain, it will be incumbent on

those who maintain that these Two Witnesses are the two Testaments, or Waldenses and Albigenes, to shew when and in what manner their *dead bodies* ever lay in her streets.

The circumstances recorded in verses 9 and 10 next claim our attention. "And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves: And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth." From verse 9 it would seem that a great multitude from various parts was gathered together at Jerusalem about this time, and that this multitude sympathised with the beast in his indignation against these two prophets; for they "beholding their dead bodies three days and an half, would not suffer them to be put into their graves." Such indignity shown to their remains, displays the bitterest malignity to their prophetic character.

Now, is there any ground to believe that after the restoration of the Jews, there will be a general gathering together of the nations against Jerusalem, for hostile purposes? There is not one future event more clearly revealed in the prophets than this. Isaiah, Ezekiel, Joel, Micah, and others, have all foretold it. Let the reader look at the following passages—Isa. lxvi. 15, —Ezek. xxxviii. 14--23, and xxxix. 17--22; Joel iii. 1, 2; Micah iv. 11--13. These references being too long to quote in full, let it suffice to record the testimony of Zachariah only. In chapter xii. 2, 3, the Lord saith, "Behold, I will make Jerusalem a cup of trembling unto all the people, round about when they shall be in the siege, both against Judah and Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people. All that burthen themselves with it shall be cut in pieces, though all the people of the earth be gathered against it, v. 6. In that day will I make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf, *and they shall*

devour all the people round about, &c. v. 8. And it shall come to pass on that day, that I will seek to destroy all the nations that come against Jerusalem. Ch. xiv. 2. For I will gather all nations against Jerusalem, to battle; and the city shall be taken, and the houses rifled, and the women ravished, and half of the city go forth into captivity and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations as when He fought in the day of battle," &c. From this testimony we may learn whom they of the "people, and kindreds, and tongues, and nations," are, which "shall see the dead bodies of these prophets lying three days and an half in the streets of Jerusalem, and shall not suffer them to be put into graves;" they are the "besiegers" of the holy city. In their success, (for the "city shall be taken and the houses rifled,") &c.; these two prophets shall meet their fate, "shall be overcome and slain." The tidings of their death shall quickly spread through the ranks of their enemies; and cause great joy; v. 10, for, "they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another, because these two prophets tormented them that dwelt on the earth." But how short lived shall be their joy; for after three days and a half, (literal days) the spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon them which saw them. "Rejoice not against me, O mine enemy, when I fall I shall arise," &c., Micah vii. 8. We shall not here tarry to prove that this resurrection is literal: If the Two Witnesses are literal prophets, the city where our Lord was crucified, the literal Jerusalem, the death of the Two Witnesses a literal death, their "dead bodies," literally speaking, "dead bodies," then must their resurrection also be a literal re-animation of these dead bodies, and the great fear which fell upon them that saw them, literally speaking, the terror which so unexpected a sight would naturally strike into the hearts of their murderers. The same is true of their ascension, v. 12. "And they heard a great voice from Heaven, saying unto them,

come up hither. And they ascended up to Heaven in a cloud, and their enemies beheld them." How this applies exactly to the Testaments, we are not informed. We hope, however, they never will become "dead bodies," in any possible sense, nor ever depart out of this world in a cloud.

Connected with this are terrors truly awful, v. 13,— great earthquake, tenth part of the city fell, and in the earthquake seven thousand slain, &c. v. 15. Voices proclaiming the kingdoms of this world, are become the kingdoms of our Lord and his Christ, &c. and in verse 18 the resurrection of the just; let any one compare this] with chapter xiv of Zachariah, from 1 ^{xi} to 6 verses, and notice the remarkable coincidence, and determine whether the two prophets are not describing the same event.

We now approach the greatest difficulty which meets us in relation to these two witnesses, viz. to designate the power which shall put them to death. "When they shall have finished their testimony, the beast that ascendeth out of the bottomless pit, shall make war against them Rev. xi. 7. &c. Who is this Beast, and whence does he come, are questions on which we shall probably be found as much at variance with the commonly received opinion, as we have been in relation to the two witnesses themselves. We therefore submit our view with deference to the judgment of those better skilled in Apocalyptic interpretation, while we assign the reasons of our dissent from that which generally prevails.

Regarding the whole of Rev. xi. as an unfulfilled Prophecy, (of which we think there is sufficient internal evidence) the Beast there spoken of is also a power (we think) yet to arise, which shall be more wicked and oppressive than any that has ever yet wasted the church of Christ. Of such a power, the last form that Anti-Christ shall assume before his destruction, we have frequent mention made in various parts of sacred scripture. Let us briefly notice the several forms under which Antichrist is exhibited in the book of Revelation, and then determine if possible to which of these the Beast that slays the two witnesses belongs.

The first representation we have in this book of this Great opponent of Christ, and his church, is in chap. xii. He is there exhibited in the hideous features of a great Red Dragon, having seven heads, and ten horns, and *seven crowns on his Head*, standing ready to devour the man child which the woman, clothed with the sun and the moon under her feet, and in pain to be delivered, was about to bring forth. This Beast, by common consent, is acknowledged to be the Roman power in its pagan state under which Christ was born and which waged such long and cruel wars against him and his cause.

The second exhibition of Antichrist is given in chap. xiii. A Beast there arises out of the sea, having 7 heads and ten horns, and *ten crowns on the Horns*, and on the heads names of Blasphemy. This we understand to be Rome overrun by the Northern Barbarians, and the Empire divided into ten kingdoms. The sovereign power no longer residing at Rome, but in the kingdoms, the crowns are represented as *being on the Horns*. Though the desolations produced by these barbarians throughout Europe was very detrimental to christianity, yet a union was soon formed between these invaders and the conquered Romans, by which, while they retained their conquests and their separate estates, (or the civil kingdoms they had established,) they were yet brought under one head and became subject to a new authority residing at Rome which is described in verse 11 as another Beast coming up out of the earth, having two horns like a lamb, but spake as a dragon, and exercising all the power of the first Beast before him, &c. vide Rev. xiii. 12, 18. This is generally admitted to be Popery, or Rome in its Papal state, and is the second form of Antichrist mentioned in Revelation. The third and last form we have in Rev. xvii. 3. A scarlet colored Beast, full of names of Blasphemy, having seven heads and ten horns, *but no crowns of Antichrist on either the heads, or horns*. On this Beast the woman declared to be in verse 5, "Babylon the great the mother of harlots, and abominations of the earth" is represented *as sitting*, verse 3. That

this woman is popery is admitted on all hands. But who is the Beast upon which she sits? Not Popery too, for Popery does not make war upon itself and destroy itself, but the angel, who in verse 7 promises to interpret the "mystery of the woman and of the *Beast that carrieth her*, which hath seven heads and ten horns, declares in verse 16 that the ten horns, which thou sawest upon the *Beast*, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire, for God hath put it in their hearts to fulfill His will, and to agree and give their Kingdoms unto the *Beast*, until the words of God be fulfilled. Is it not perfectly evident then, that this Beast, this last form of Antichrist, is entirely distinct from the preceding form, viz., the Papal which it destroys?

From the description given of this Beast, we further conclude that it is a power yet to arise. In Rev. xvii. 8, 10—13, we read, "The Beast that thou sawest, was, and is not, and yet is, even he is the eighth, and is of the seventh, and the ten horns receive power as Kings one hour with the Beast." Now many of the civil powers of Europe, which have acknowledged the authority of the Papal See, have submitted to its domination for centuries, and those which have renounced her authority, have withdrawn from her communion as peaceably as they could, not attempting to eat her flesh, nor burn her with fire, but praying for her conversion. The Protestant governments of Europe, with their present views, manifest no disposition to commit such violence upon her. The ten horns of the Beast, described in Rev. xii. 3, never united with the great red Dragon, or Rome Pagan, to destroy Popery, for Popery was not then in existence. The ten horns of the Beast, described in Rev. xiii. 1. which are the ten Kingdoms founded by the Northern Barbarians, viz. Britain, France, Austria, Spain, Portugal, Sardinia, Naples, Lombardy, Ravenna, and Rome, the last three of which were "plucked up by the little horn," described in Dan. vii. 8. that is, were seized upon by the Popes, and governed as the states of the church; these kingdoms (all of which are yet in

existence) never made war upon Popery, for they were all founded before Popery arose, and they all afterward submitted to the spiritual despotism, which it set up. It follows, then, that the scarlet coloured Beast, which with its ten horns shall hate the Harlot and burn her with fire, has not yet arisen, for the territory he must occupy is yet chiefly in the possession of Rome Papal.

Now there is one particular in which this scarlet coloured Beast, on which the woman sitteth, agrees, with the Beast of Rev. xi. which slays the witnesses; they both ascend from the bottomless pit; compare Rev. xi. 7. xvii. 8. Does not this seem to indicate that they are the same. The Beast of Rev. xiii. with seven heads and ten horns, *and crowns on the horns* came out of the sea. The Beast of Rev. xiii. 11, with two horns like a lamb, but spake like a Dragon, came out of the earth, but this scarlet coloured Beast, on which the woman sitteth, and which finally destroys her, ascendeth out of the bottomless pit, as does the Beast which slayeth the two witnesses; the reader will therefore judge whether there is not a strong probability that they are one and the same.

It is somewhat remarkable that the Beast which slays the two witnesses, is introduced in Rev. xi. 7, without any description whatever of his character. It is merely said, when the two witnesses shall have finished their testimony, the Beast that ascendeth out of the bottomless pit, shall slay them, &c. not a beast shall ascend, having such and such an appearance. This is remarkable, because all the other Beasts mentioned in Rev. xii. 3, xiii. 1—3, 11—15, as we have already seen, are particularly described, and the omission can only be accounted for, on the ground that a particular description was to be given of him afterwards, which is given, Rev. xvii. 3, 11, 13, thus identifying the slayer of these witnesses as the scarlet coloured Beast which destroys Popery.

If to this we add, that the slaying of the two witnesses, and the destruction of Popery are both represented as taking place near the time of the end, or the close of the present dispensation, (vide Rev. xi. 13, 18, compare

xix. 1, 7, the evidence is increased, that the Beast out the bottomless pit, which slayeth the witnesses, is identical with the scarlet coloured Beast, which makes desolate the Harlot, and burns her with fire.

Concerning this Beast, this last form of Antichrist, we will now shew our opinion; feeling at the same time that any explanation of a prophecy yet unfulfilled should be given with great humility, and be received with much allowance. From the seven heads of this Beast, we conclude that his seat, or capital, will again be in Rome, Rev. xvii. 9 : From the ten horns, that his authority will extend over the chief parts of Europe, as the ten horns of the former beasts did : From his scarlet color, that he will be blood thirsty and blood shedding : From his names of blasphemy, that he will be daringly impious, and most God-defying, seeking to destroy all the institutions of religion, both Christian and Jewish, that he will "magnify himself against every god, and speak marvellous things against the God of gods;" that will claim divine honours for himself and after his attack upon, and capture of Jerusalem, where the witnesses are by him slain, he will *literally* (as Paul declares in 2 Thess. ii. 4.) "sit in the Temple of God, rebuilt by the Jews, shewing himself that he is God," and thus, by way of eminence, be 'the *man* of sin,' and "that wicked," verse 8, whom the Lord will destroy by the brightness of his coming; yea more, that he will be a very incarnation of the Devil. Satan entering into him, as he did into the heart of Judas, and directing all his movements. Is this a mere fancy? Hear the solemn warning of the prophecy itself. Woe to the inhabitants of the earth and sea, for the *Devil* is come down unto you having great power, because he knoweth that he hath but a short time. We know that Satan declared to Christ, when he took him into an exceeding high mountain, and shown him all the Kingdoms of the world, that all this power will I give unto thee and the glory of them, for that is *delivered unto me, and to whomsoever I will, I give it.* While this declaration of Satan is generally set down

for a falsehood, yet the inspired writers themselves declare as much. Paul asserts that he is the god of this world, the spirit that worketh in the children of disobedience, and the Dragon of Rev. xii. 3, who sought to devour the man-child, is declared in verse 9, to be that old serpent, called the Devil and Satan, which deceiveth the whole world. Now if this scarlet coloured Beast, this last form of Antichrist, this "man of sin," that makes desolate the harlot, and slays the two witnesses, be one entirely animated with the spirit, and full of the malice of the Devil, then we understand why he is said to ascend out of the bottomless pit. In the vision which John had, he appeared to him as Satan coming out of his own place.

And we ask, whether there are not many evidences that a new form of Antichrist is now arising in the very territory over which Rome Pagan formerly, and Rome Papal now, holds the sway? Are there not indications that Europe is in a state of transition from nominal Christianity to Infidelity. The neologism of Germany, the rationalism of Geneva, the socialism of England, the Infidelity of France, the libertinism and free thinking of all the nations, even those formerly most bigotedly devoted to the Roman hierarchy, as Spain and Portugal, gave evidence that the principles of Christianity, whether Protestant or Papal, are fast losing their hold upon the public mind. In fact, the Pope dare not trust himself in the hands of his own subjects, but has to rely on Austrian bayonets to maintain his civil supremacy in the states of the church.

Every popular outbreak, in which the people demand an increase of civil privileges, diminishes the authority of the Romish Priesthood. The progress of liberal principles works death to Romanism. Could this progress advance in a silent and peaceable manner, no fearful consequences would ensue; but being met at every step with opposition from the Romish church, it is not surprising that there is a growing hostility to that church, which, like a stream confined within narrow limits, by dams and embankments, presently arises in its fulness above all obstructions, and sweeps away the

barriers which were reared to fix its bounds. Let us not forget the horrible scenes that the French Revolution presented at the close of the last century, when the Beast about to arise, first shewed his head and grinning teeth, and gave to Popery a specimen of what he would do when his full form was perfected. The influences which led to those horrible excesses, have not ceased to exist in Europe, but have, we fear, ever since been silently extending and gaining strength, so that were a demagogue soon to arise, proclaiming liberty throughout Europe, and inviting the multitude groaning under both civil and ecclesiastic despotism, to arise and shake off these yokes and assert their freedom from all control, the scenes of Paris, it is to be feared, would be re-acted throughout all the cities of the continent. We are fully aware that our religious journals often present an entirely different picture of the prospects of christianity in Europe, and are fond of expressing the hope that the Evangelical efforts employed in the different countries are preparing the way for a purer state of the church. Would to God there were ground for such a hope, and that counter influences more numerous and powerful were not at work leading to a very different result. It is always pleasant to contemplate the future through such a medium as will present a bright prospect, but the opinions expressed under such circumstances are apt to proceed rather from our wishes than our convictions. But let us not shut our eyes to the real state of Europe, to its religious and moral condition. The principles of Infidelity are so openly advocated in many leading journals, both literary and political, as to lead many judicious observers to express their fears that ere long the question will be, Shall christianity, under any form, be longer tolerated? and its decision will be referred to the sword.

Finally, it is worthy of our serious enquiry, whether the repose which the church at present enjoys, be not that deceitful calm which sometimes precedes a violent tempest, and which overtakes men generally in an unexpected and unprepared moment. The word of God declares that when the church begins to indulge in

the pleasing prospects of ease and tranquility, or to cry "peace and safety," then sudden destruction cometh upon her as "travail upon a woman with child, and she shall not escape." Is it not the duty, therefore, of the Watchman of Zion, to give increasing study to the prophetic word of God, and observe more diligently the signs of the times. And when they learn from the former, that the Lord has a controversy with all the nations of the earth, that this controversy began with his own chosen people, 1 Peter, iv. 17, and that when they shall have drunk at his hand the cup of his fury, it shall be given to the Gentiles, who shall be made to drink it (vide Isa. li. 17—23. Jer. xxv. 15—30,) and from the latter, that the day of the Jews' calamities seems to be drawing to a close, inasmuch as they are obtaining deliverance from the oppressions under which they have groaned in different parts of the earth, and the way is opening for their restoration to their own land, will they not conclude, that as God has been faithful in executing to the utmost his threatened judgments upon the seed of his Ancient Friend, so he will not fail to inflict on all their oppressors and all his enemies everywhere, all the wrath which they have treasured up for themselves against the day of his wrath. We invite particular attention to the last references in Isaiah and Jeremiah, above, as expressing this solemn truth in the clearest and most unequivocal manner; and conclude by expressing the hope that the reader will, like the noble Bereans, "search the Scriptures to see whether these things are so."

THE END.